

The
**CHRISTIAN
CENTURY**
A Journal of Religion



A Dialogue With an Angel

By Gaius Glenn Atkins

UNDERSTANDING SENATOR BORAH

By Charles Clayton Morrison

Editorials

Jewish-Christian Rapprochement
Partisanship in the Federal Council

Fifteen Cents a Copy — Jan. 7, 1926 — Four Dollars a Year

JAN - 9 1926

Mr. Pastor: Start the Put 100 Copies of *The Daily Altar* into Watching the Wheels Go Round

A WORD with you, Mr. Pastor: Is your congregation really religious? Are your people known for their spiritual fervor? Have they a true "inner life"? Is it not a fact that, as you consider the work of your church, you are distressed and oppressed at the noise of the rattle of the machinery of your "organization"? Is not your task too much simply watching the wheels go round—or rather seeing that they do keep going round? You need not answer these questions, for you—and hundreds of other pastors—have already told us that these are the facts.

The Price of "The Daily Altar" (Cloth) Has Recently Been Reduced

Suggestion Number One

Send for a single copy of the cloth-bound edition of *The Daily Altar* (enclosing check for \$1.00); show it to a number of your church people; you will soon find that you will be justified in ordering 25 or more copies—at our lot price of 75 cents. As these are disposed of supplemental orders may be sent in at the same lot rate. Scores of pastors have already ordered from 25 to 200 copies, and every day's mail indicates that this rare little book meets a real need in the church life of today.

SPECIAL NOTE: It is very important that you select some young man or woman to look after the details of the distribution of the books. This has often been found the key to success in the growing of a great circle of quiet hour observers.

The Christian Advocate: This compact volume will be very helpful in the stimulation of family worship, a grace that has been a diminishing factor in the family life of America. It will be a great advantage to the religious life of the nation if this asset of faith and prayer can again become effective among us. And this book, with its excellently arranged selections for each day, will be of large assistance in that direction.

The Central Christian Advocate: Beautifully bound, this book with its tasty and neat appearance, prepares one for the equal taste and care in its contents.

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440 S. Dearborn Street, Chicago.

Gentlemen: Enclosed you will find check for \$1.00 for which send me one copy of *The Daily Altar*, bound in cloth. I am interested in the possibility of introducing this book into the homes of my congregation. I hope to make January a special season for the consideration of the devotional life.

My name.....
Address.....
.....

Here are two specimen pages (exact size) from *The Daily Altar*

First Week

THE DAILY ALTAR

Saturday

Theme for the Day—*The Secret of Prayer.*

Three aspects of prayer are worthy of our meditation: that prayer is real converse with God, in which the Father Himself both hears our communications and responds in gracious communications of His own; that prayer is a personal privilege in which our hearts should learn to find delight; that faithfully to practice the spiritual art of prayer is to find the secret of power.

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Scripture—But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God.—*Jude 20, 21.*

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Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
It, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round world is every way
Bound by gold chains about the feet of God.

—ALFRED TENNYSON ("The Passing of Arthur.")

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Prayer—Lord, teach us how to pray. Our faltering speech but faintly utters the yearnings of our hearts. Thou art the inspirer and hearer of prayer. Help us to be Thy loving and prayerful children. Give us to know the joy of fellowship with Thee, and may the Master's example of prayerfulness give us confidence to ask that we may receive. Abiding thus in communion with Thee and in loving fellowship with Christ and all our brothers, may we await with confidence the day when hope shall change to glad fruition and prayer to communion face to face.—*Amen.*

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60,000 copies of *The Daily Altar* are already being used and

New Year Right!

your church homes during January

The Daily Altar Enriches the Personal Life

THE Daily Altar (by Herbert L. Willett and Charles Clayton Morrison) has been published to meet the need of such congregations as yours—and yours—which have become conscious that their spiritual life is too much hampered by the persistent demands for organizational efficiency but at the same time seem helpless to remedy matters. The way out of this discouraging condition must be the way of the quiet hour, the cultivation of the practice of meditation. The Daily Altar, which affords for each day thoughtfully inspiring guidance for a half-hour of meditation, is now published at such price that every home, in every church may have its inspiration.

From \$1.50 to \$1.00 (In Lots of 25 Copies or More 75c Each)

There are 365 pages in the book, one for each day of the year

First Week

THE DAILY ALTAR

Sunday

Theme for the Day—*The Unchanging God.*

Through all the changing years of our lives and through mankind's long history on the earth the one constant thing is the fatherly will of God. Nature and history are marked by change and decay. Our human purposes are inconstant, and our progress has been marked by many falls and wanderings. But God's purpose, the Father's will, has never failed. Unregardful of His presence though we be, still He leads us on and will lead until He brings us home.

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Scripture—Lord, thou hast been our dwelling place in all generations.—*Psalm 90:1.*

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Dear Lord and Father of mankind,
Forgive our feverish ways.
Reclothe us in our righteous mind;
In purer lives Thy service find,
In deeper reverence, praise.

—JOHN GREENLEAF WHITTIER.
("Longing for Peace.")

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Prayer—O God, Thou hast been in all past ages the help and stay of mankind. Be Thou to us in our day and time the light and guide of our lives. We look back into the year that is gone and see the workings of Thy goodness. How much more clear does Thy providence appear now that the year is done than when we were in the midst of its stresses and its uncertainties! Help us in the year that awaits us to practice Thy presence, to discern Thy good guidance of our lives, and to trust Thee even when we do not see the outcome. And may we have this day a sense of Thy protecting love which shall give us quietness of spirit, and a holy joy in the services of Thy house—*Amen.*

[1]

Suggestion Number Two

And here is the more fruitful suggestion. Select a Sunday of early January for special consideration of the devotional life. Prepare a sermon on some such theme as "A New Year and a New Life," or "Spiritual Living in a Materialistic Age." On this special day you should have 25 or more copies of The Daily Altar at hand, with some responsible person to see that your people have opportunity to see the book and to purchase if they so desire.

You should also have 10 copies of the de luxe leather edition, which may be purchased in lots of 10 or more at \$2.00 per copy (single copies, at \$2.50).

The Christian Century Press
440 S. Dearborn St., Chicago

The Homiletic Review: If we are to meet, successfully, the great and growing number of problems in this eventful time, it is necessary that the quiet hour of meditation be observed as never before. Every aid, therefore, to thoughtfulness and prayer should be welcomed, as we do this manual.

The Christian Evangelist: This book is beautifully arranged, handsomely bound and typographically satisfying. It should be a real help toward restoring the family altar.

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Gentlemen: Will you please send me copies of the cloth-bound edition of The Daily Altar at 75 cents per copy and

. copies of the leather edition at the 10-or-more rate of \$2 per copy.

I understand that we are to have 30 or 60 days to pay for the books, and that postage is to be paid by the publishers.

My name

Address

. (Note: Single copies, cloth \$1, leather \$2.50.)

the present edition is the largest in the history of the book

An Announcement

READERS of The Christian Century will be glad to share our gratification in the report that the year 1925 has been, beyond all comparison, the greatest year in its history. More new subscriptions have been added than in any previous year, and regular subscribers have renewed at a much higher percentage than ever before. Through its Book Service, The Christian Century has influenced the reading of almost 1,000 more people than in 1924, as evidenced by the purchases made from its press alone. The Twentieth Century Quarterly, an important supplementary publication, has mounted correspondingly in popularity and circulation.

In a day when religious journalism in America is struggling for its very life, the fact that The Christian Century is widening its influence not only in definitely liberal circles, but among open-minded people of more conservative convictions, is both heartening and significant. It is still more significant that while other religious journals and weekly periodicals of opinion are dependent for their existence upon large subsidies, a publication such as The Christian Century—*independent, progressive, constructive*—is almost able to descry the goal of complete self-support. Such achievement is largely due to the enthusiastic cooperation of our readers in many practical ways. They will rejoice in this progress, we are sure, hardly less than the publishers themselves and the members of the editorial staff.

THE PUBLISHERS

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XLIII

CHICAGO, JANUARY 7, 1926

Number 1

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Entered as second-class mail matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 8, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918. Published Weekly, and Copyrighted 1925, by the Disciples Publication Society, 440 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign postage, \$1.04 extra. Change of date on wrapper is receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

The Uncompleted Task of Religious Education

IF THERE is any clerical complacency remaining concerning the extent to which the thought of the modern pulpit has been made the property of the public, an appraisal of current journalism should effectually dissipate it. Not many weeks ago the press of London declared that Dean Inge had given utterance to a revolutionary religious idea. The correspondents of American papers thought likewise, and cabled the dean's remarks across the Atlantic in extenso. The headline writers did what they could to confirm the presence of a sensation. Now it will hardly be denied that Dean Inge is capable of stirring up the dry bones when he is so minded. But in this specific instance, what had he said to produce all the furore? He had written a lecture, or a volume, or something of that sort, in which he had said that few persons longer think of hell as a geographical locality, which can be found somewhere below the surface of the earth! Yet that, to the journalist, leaped from the page as the stuff of which a revolution in thinking is made. The unhappy experience of Rabbi Wise with the press of America is equally illuminating. Elsewhere in this issue reference is made to some of the deeper questions suggested by this incident. But it is just as well not to overlook the fact lying plainly on the surface of the fuss. To the press, the sermon preached by Rabbi Wise was a sensation. Yet what had actually been said? That Jesus was an historic character; that he was a Jew; that as a Jewish moralist and prophet he should be given the attention and obedience which Judaism has always demanded for its prophets. And that, to the journalist, was revolutionary. It is safe to say that nothing which the dean said in London, or which the rabbi said in New York, has not been for

years a commonplace in the thinking of the extensive circle of religious leaders in which the two men move. Undoubtedly, however, the journalists knew what they were about when they displayed such excitement over both statements, for they knew that, to the rank and file, this commonplace thought of the leader would still come as something startlingly new. It is still, alas, true that the simplest ideas which have been accepted by the leaders during the current period of religious readjustment have yet to be made the possession of the general public.

Even the Millennium Will Have Its Protestants

WHAT WILL the perfect state be like, when it comes? Specifications seem to vary from year to year. Mr. George Bernard Shaw—whose ability to lead his countrymen without their suspecting it "steadily to Jerusalem" was recently celebrated in these columns by Mr. Shillito—has been giving London a picture of the present model of the socialist commonwealth. There are some features of the picture which sound attractive. The three-and-a-half hour workday, for instance. But when Mr. Shaw comes to talk about the condition of religion and religious education in this utopia, the glamour dims. "If anybody imagines," says he, "that a socialist state, a socialist government is going to let the schools alone and let that sort of thing go on in the name of religious freedom or anything else, they are tremendously mistaken. You may take it that on the whole there will be a tolerably stiff state religion which will be taught to children, and anybody endeavoring to teach the children anything else will probably be treated exactly as we should treat a person like Fagin in 'Oliver Twist,' who deliberately taught chil-

dren how to pick pockets." Evidently, even the perfect state is to have its fundamentalists; its plenary inspirationalists; its churchly authoritarians. Which means, of course, that there will still be work for protestants, even after the socialist millenium arrives.

More Face-Saving In China

THE SAVING OF FACE is commonly conceived as a peculiarly Chinese art. The Chinese, however, are not the only people in China who practice it. This, at least from this distance, is the most plausible explanation to give the verdict rendered by the commission which has been investigating the Shanghai shootings of last May. The British and Japanese members of the commission have reported that there was nothing amiss in police precautions or methods at the time; the American has rendered a dissenting minority report; the municipal council has received the report as a vindication of the police and of its own course; it has at the same time sent a large check to the Chinese commissioner in the city for distribution among the families of the victims of police shooting, and has announced that the resignations of the chief of police and of the inspector who ordered the firing will be accepted. More detailed reports may make this series of events appear to be something other than a method of saving the faces of everybody involved, but as the bald story carried by the cables runs it certainly suggests an achievement in this ancient practice which any Chinese will envy. Chinese sources have been for weeks predicting precisely the verdict which was rendered by this investigating commission. They have said that there was no call for the investigation, save as a means of getting municipal authority out of the tight corner presented by the suppressed report of the diplomatic investigation of last summer. They have refused to attend the sessions of the commission, or to concede its disinterestedness. And while now they will comprehend fully the finesse of the settlement accepted by the municipal council, they will hardly be ready to agree that a process of this kind, haltingly arrived at in December, is a dignified or ample disposition of a question as grave as the shooting of unarmed boys which took place as long ago as May.

General Butler and Philadelphia

AMERICAN POLITICS has known some curious episodes. Few of them, however, have contained more curious angles than the experience of Philadelphia with General Smedley D. Butler, or of General Butler with Philadelphia, whichever way you want to look at it. General Butler spent two hectic years in Philadelphia as commissioner of public safety. He arrived in that city with a distinguished war record, a front page personality, and a promise to apply the methods of the marine corps to the policing of the municipality. In particular, the enforcement of the prohibition laws furnished the gauge by which he desired to have the effectiveness or otherwise of his administration adjudged. Technically, General Butler was "loaned" by his commander-in-chief, the President, to the

mayor of Philadelphia for this police duty. A year ago, when the term of the first loan expired, Mr. Coolidge extended it for another year, intimating at the time that it would not again be extended. When the expiration of the second year neared, General Butler resigned from the marine corps. The mayor thereupon dropped him from his position in the city administration. General Butler was left in the cold. What he has since had to say about the politicians of Philadelphia has amply confirmed all that Lincoln Steffens and the investigators of past years have charged. There is something comic in the attempt of a marine corps commander to depict himself as the victim of a gang of local politicians, but there seems to be no reason for doubting the essential truth of the picture. At the same time, it is hard to work up much wrath over the failure of the Butler experiment. If the only way in which the law can be enforced in our cities is by the importation of professional strong-arm men, then there is a lot more the matter with our American institutions than we are willing to admit. Enforcement of the law—any law, all law—is undoubtedly handicapped in most American municipalities by local political intrigue. But that is a condition with which the local community can still deal successfully, provided it has a will so to do. And the day of the imported mercenary, such as once sold his services to the "free" cities of Europe, has not yet, thank God, come.

Does Hanging Help?

THERE IS MORE to the problem of capital punishment than the old question as to whether hanging a man does him any good. Does it do society any good? Is it made callous by the collective taking of even a criminal's life? Are near criminals brutalized rather than frightened by the possibility of capital punishment? Does not the very infrequency of its assessment in cases of capital crime render nugatory any fear its proponents desire to impose upon the anti-social members of society? Warden Laws, of Sing Sing, declares that after twenty years in penal work and six years as warden, and after investigation and intensive study, he not only does not believe in the death penalty as a deterrent, but that he is prepared to work for another solution of the problem. He advocates life sentences as a substitute, with no rehearing allowed for at least twenty years, except on an order from the state supreme court showing ground for reopening a case. He says: "Penologists have long known that it is the certainty, not the nature of the penalty, that deters crime. We find fewer homicidal crimes in states that have abolished the death penalty than in those where it is retained. There are also more convictions in the abolition states. We have had capital punishment for generations and are as far from a successful solution of the problem of homicide as ever." So he has accepted the presidency of the league for the abolition of capital punishment and will push its work from both a scientific and a humanitarian standpoint. When particularly brutal crimes are committed, such as that for which D. C. Stevenson, formerly head of the Ku Klux Klan in Indiana, is now serving a life sentence, we instinctively feel that "hanging is too good;" but that is an emo-

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tional reaction that is no more defensible than the sentimentalism many are so liable to charge up to those who advocate the abolition of capital punishment. Such a cause as that to which Mr. Laws has committed himself might succeed more quickly were it not for the fear that men with money, like Stevenson, may be able to hire legal brains that will obtain, in time, his release. Against that possibility one might find cause for advocating electrocution as a sure means of protecting society against such jackals.

Advertising Competition Ended By Montreal Churches

CHURCH UNION is no mere formality in Canada. It is a spiritual reality, and before it finishes its work within the new United church it will force a change in a multitude of affairs which even its supporters did not dream, twelve months ago, were affected. For instance, church advertising. Last week the presbytery of the United church in Montreal voted to take out of the newspapers of that city all the flaring, competitive advertisements which its congregations have been publishing, and to replace them with "a uniform notice for all the churches in the presbytery." The Methodists, the Presbyterians and the Congregationalists of Montreal during the past half-dozen years came to do about what similar churches in other large cities of the continent have done. Without resort to sensationalism, they bought increasing space in the press for advertisements designed to attract such portions of the public as do not attend church without external stimulus. Insensibly, these advertisements came to be something of a parade of attractions, with one church attempting to persuade readers that its attractions were more to be desired than those of another congregation. Now, within the fellowship of the United church, the presbytery has come to feel that advertising of this sort is a species of unbrotherly competition, and can have no rightful place in the program of the kingdom. It has taken only a year to bring this change of mind to pass. Church union in Canada is producing ethical judgments in unexpected places.

When Is a Man A Success?

TWO OF AMERICA'S richest men have recently died. James B. Duke and Frank A. Munsey both fulfilled the poor-boy-to-millionaire tradition which is one of the staple incentives placed before our children. Mr. Duke made the largest single gift to a philanthropic enterprise which the country has ever known. It is not yet known what disposition Mr. Munsey has made of the forty million dollars which are reported to represent the accumulations of his life. Both careers had their high moments both of adventure and generosity; both exercised power such as comes to few men; both knew the shock of hard battle and the thrill of victory. And yet . . . and yet . . . were they successes? On Mr. Duke one of our financial journals has already returned a negative answer. "One constantly had the feeling while in Duke's presence that he was an unhappy, disgruntled, soured mortal. . . His life yielded him little satisfaction and he was, in my judgment, a failure."

It was no professional moralist who returned that verdict, but Mr. B. C. Forbes, writing in the magazine which bears his name. On Mr. Munsey a similar verdict seems to be already in the forming. There are tributes aplenty to the vigor and commercial shrewdness of a man who could expand \$40—the capital with which the publisher began business—a millionfold. But there is curiously little tribute paid to the influence which Mr. Munsey exerted in his profession, to the part which he played in his relations with his friends and employees, to the abiding value of his career. The leading trade journal of his craft says, "Mr. Munsey was in love with a philosophy. It is the most popular philosophy of this day. . . . It measures success by accumulated dollars. . . . His professional influence is lost at the grave." America may be, as has been charged, rotten with materialism. But the case is not hopeless while there remains this disposition, even in commercial quarters, to assay the standards by which a life is judged.

A Beautiful Example of Christian Service

IN THE RECTORY of St. Philip's Episcopal church, Armour, South Dakota, lives Mrs. Dora C. Vannix. Mrs. Vannix is an invalid, and must live her days in a wheelchair. Yet she is carrying on a piece of unostentatious Christian service of far-reaching value. Bishop Burleson, of the Episcopal diocese of South Dakota, has appointed Mrs. Vannix secretary of the church league of the isolated in that state. In that capacity, she keeps in constant touch with four hundred and sixty families, not individuals. During the month of November, for example, she sent a personal letter to every one of these families, and sent out more than twelve hundred pieces of mail. In addition, Mrs. Vannix, in cooperation with the bishop's secretary, conducts a church correspondence school, giving all the written exercises which are sent in by students personal and individual attention. In a state like South Dakota there must be a considerable portion of the public beyond the usual ministrations of the church. Such a work as Mrs. Vannix is doing may conceivably mean the difference between the presence or absence of religious influence in these hundreds of homes with which she has already established contact. But there is no part of the country, whatever its density, but will provide a field of service to any person who has the will to serve which characterizes this invalid.

What Business Will Profit By the Mellon Plan?

WHETHER THE CHARGE that big business now runs the federal government is true or not, it is certainly true that it does largely run business itself. According to the latest government reports on corporation income, in round numbers, one thousand of the biggest corporations gather in twice as much profit as do the other 399,000. With total annual corporation net profits running above six billions, this one-fourth of one per cent of these master organizations get four billion of it. The two hundred that might be called the super-big take in more

than one-fourth of it all, while the largest one per cent receive two-thirds of it. This top one per cent is to be found fairly evenly through mining, chemicals, oils, manufacturing and food-making reaping the heavy end of the profits of the industry, while in railroads it runs up its share to 78 per cent. In rubber the first two per cent takes three-fourths, and in textiles about two-thirds of the profits. Out of nine thousand agricultural corporations, four get 42 per cent of the profits. It is upon these four thousand giants that Mr. Mellon's tenderest mercies are now bestowed, with the full cooperation of Mr. Garner, the Democratic house leader. If all the people prosper best when those who control gigantic business enterprises prosper most then all excess profit taxes should be removed, inheritance taxes should be abolished, the graduated provisions of the income tax should be abandoned, and a sales tax should be substituted for them all as a means of finding government income. Production should be largely unburdened of all taxation and consumption should pay. But according to our way of thinking those best able to pay should do the major part of the paying. This means that excess profits should pay a tax graduated to the amount of the excess, that the graduation of income taxes should increase sharply as incomes increase, and above all, that large inheritances, simply because their recipients do not earn them, should pay most heavily of all.

Partisanship in the Federal Council

AN IMPRESSIVE DRAMA enacted at the Detroit meeting of the federal council of churches held in December, lightened the otherwise unrelieved deliberations of that gathering. It consisted of the presentation of a memorial, signed by the official leaders of various church organizations of Wales, suggesting in earnest tones that the churches of America use their influence to bring the United States into the league of nations. The memorial was a beautiful engrossment on parchment, bound in fine art leather and presented by Rev. Gwilym Davies in a gracious address interpreting the more hopeful aspects of the movement of Europe toward peace. On behalf of the federal council Dr. Robert E. Speer, former president, received the document with equal grace, and addressed the audience on the state of American opinion with regard to entrance into the league. It was a delicate theme to handle, but Dr. Speer, while expressing frankly his personal desire to have this country enter the league, refrained from using the occasion for purposes of propagating his own views. Instead, he reminded his audience and the council's welcome messenger that, in his judgment, public opinion was about equally divided on the proposal and that this divided conviction obtained in the churches in about the same proportion as in the country at large. He gave credit to the opponents and to the advocates of entrance for equal conscientiousness and intelligence and stated briefly but fairly the points of view of both sides.

The event was a graceful gesture of goodwill and Christian brotherhood. With those who see in it a meddlesome

disposition on the part of foreign peoples to influence American political action, we have not the slightest patience. The Christian people of the world are bound together by a common purpose and a common trust which gives any group of Christ's followers the right and duty of communicating with their fellow disciples anywhere in the world on any matter which is believed to affect the interests of the kingdom of God. More and not less of this intercommunication is essential to the full coming of that kingdom. The chief significance of the event lies, as it seems to us, not so much in the merits of the memorial concerning our entrance into the league as in the objective and impartial interpretation of the situation set forth by Dr. Speer. The little drama, with Dr. Speer's interpretation, ought to be a model for the federal council's entire policy in international issues. The hearty willingness to recognize the intelligence and the Christian idealism of those who do not believe the kingdom will be advanced by this nation's entrance into the league as now constituted, should not be merely expressed in the speech of one man on an occasion of singular brotherliness, but should be registered in the organization and policy of the federal council itself.

But it is not so registered. On the contrary, the international policies of the federal council are controlled by a commission whose personnel is to a man pro-league. The headquarters of the federal council constitute a propagating center not only for league of nations ideas but for European conceptions of world peace. Why should not the council's commission on international relations contain as many strong Christian opponents of America's entry into the league as Christian advocates of such entry? Out of a commission so constituted would there not come a policy which would not only command the support of the churches but guide the public opinion and action of the nation? We do not suggest that there should be a mechanical balancing of pro and con opinion in forming this commission, but it will not be disputed that the international policy of the federal council is under partisan control when the commission is, and for years has been unanimously pro-league.

A commission packed with representatives of one side of the most vital issue in America's international relationships, particularly when it is conceded that the other side has equal intelligence and idealism, cannot function as a church agency is intended to function. No fair mind is likely to dispute this proposition. Yet the pro-league sentiment has completely captured the federal council. The leaders of the churches like to think that their federal organization takes account of the entire volume of Christian aspiration existing in their wide-stretching constituency. They are therefore responsive to the leadership of that organization. As a result the opinion at the various denominational headquarters easily takes on the hue of the federal council's pronouncements. And so we find the whole ecclesiastical machinery of the churches in the hands of men who are using it to standardize a partisan view of our international duty and giving to our political leaders a wrong view of the state of opinion in the church as a whole.

By what devious processes this control of the ecclesiastical machinery for partisan ends has been brought about it

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would be interesting to know. How much of it is definitely related to propaganda organizations which furnish funds for the support of church agencies? We have for some time heard whispers of the ramification of pro-league influences in the churches, due to the gifts of money to church agencies by certain rich foundations in New York, or organizations such as the league of nations non-partisan association. Whatever basis might exist, if any at all, for these whisperings, we have never been either curious or suspicious enough to make inquiry concerning the facts. A case has recently come to our attention, however, in which a national board of a leading denomination has entered into an arrangement by which the league of nations non-partisan association is to furnish the salary of a "peace secretary," who is to go to his denomination advocating America's entrance into the world court and the league. This peace secretary is not to be in the employ of the league of nations non-partisan association, but of the denominational board, yet his salary is paid by the association. He thus wears the mask of his denominational board while he derives his support from a propagandist organization.

One cannot help wondering how many of our ecclesiastical internationalists are wearing this same mask! It is really a disquieting reflection. If this is being done in one denomination, why should it be assumed that it is not quite a general practice in many denominations? If the most sensitively ethical of all our denominational boards is susceptible of falling into this kind of a net, what shall we say of the federal council itself? Is Dr. Gulick wearing a mask? What are the sources from which the enormous budget of the federal council—nearly \$300,000 a year—is financed? Roughly, about \$80,000 comes from denominational treasuries. Does the federal council publish the sources from which it secures the remainder? Does Dr. Gulick's commission, of which two of the most noted league advocates in America have been chairmen during the past five years, secure any of its support from the league of nations non-partisan association? Or the Bok committee? Or the various peace foundations in New York? As a matter of public policy the United States senate has a right to know.

The impression made upon the senators is that the whole protestant church is behind the world court proposal. The Christian Century believes that this is not true. The rank and file of the churches have taken no stand on the proposal and have but little interest in the issue. The resolutions on the subject of the court have been largely stereotyped and perfunctory. We do not recall a single religious gathering in which the court was even superficially discussed. The volumes of resolutions have been imitative, unintelligent, perfunctory, prompted by faith in the leaders rather than by personal conviction. And now we wonder about the leaders, and their support. In view of the flagrant case that has come directly to our notice, we believe it will seem wise to the federal council and perhaps other New York ecclesiastical headquarters, to make it clear to the public that the soles of their feet have not been wet in the flood of league gold that washes up to the very threshold of every religious and public welfare organization in that city.

But reassuring as such a disclosure will be to the supporters of the federal council, we return to our main con-

tention, that the partisanship which has characterized the council's procedure in the past six years on the international issue, is not only calculated to deceive our political representatives, but is harmful to the federal council itself and to the churches. The semblance of a passionate churchly interest in our adherence to the world court which has been artificially created by federal council initiative and persistence has been made possible by a species of partisanship in the organization of the commission on international relations of which so high-minded and responsible an organization as the federal council of churches of Christ in America should not be guilty.

The Rapprochement Between Jews and Christians

NO ONE CAN DOUBT any longer that a new era of missionary enterprise is opening in which the feverish ambition of the last decade with its challenging cry, "the evangelization of the world in this generation," is being supplanted by a quiet and studious appraisal of the motives and methods which informed the passion and expressed the purposes of the missionary pioneers. The full result of this appraisal is not yet apparent, but several conclusions have already been suggested by it. One is that the missionary enterprise for all of its fine spiritual ardor, had in it more of the old imperial ambition than the missionaries themselves realized. Religious imperialism is of a piece with that ambition which has perennially prompted one civilization to attempt the domination of another. The missionary enterprise has been a kind of sublimated expression of western imperialism.

As we learn to distinguish between our civilization and our religion, and as we begin to understand that the excellencies of the latter have not always been imparted to the life of the former, we are gradually achieving that humility of mind and contrition of heart that enables us to appreciate the nobilities and beauties of other civilizations. We are the more encouraged in this humility by the obvious spiritual incompetence of our own culture as revealed in the great war, and by the evident spiritual resources of the orient to which we had until now been indifferent. Thus it is that the modern missionary goes to China not to displace Confucianism, but to appreciate and ennable the best in Confucian culture by bringing it into contact with a religion which supplies a spiritual and religious undergirding to a noble ethic. Likewise it is quite unthinkable to go to India today in the spirit of arrogance; for saints like Gandhi so obviously possess portions of our gospel which we have despised and neglected that we can go only as humble traders in spiritual goods who are willing to offer the best we have and take in return what we obviously lack and desperately need.

If this is the new spirit in the missionary enterprise, as it seems to be, does it not have important and far-reaching implications for the relation of Christianity to a religion so closely associated as Judaism and Christianity are historically associated? If the Christian missionary can discover spiritual affinities between oriental religions and

Christian thought which offer him common ground for friendly contacts, how much more would it seem both logical and necessary to develop similar contacts with Judaism? The fact is that very few such contacts have been made. Broadminded church people in increasing number have divested themselves of the anti-semitic attitudes and prejudices which warp the judgment of the man in the street; but their appreciation of the Jew expresses itself socially rather than religiously.

Upon the question of the relation of the two religions to each other even the most liberal Christians are seldom read to give honest and painstaking thought. Meanwhile a type of Christian mission work among the Jews continues which is hardly calculated to emphasize the natural and organic affinities between the two religions. In almost every large city there is a certain kind of mission to the Jews. The missionary in charge is not usually a man of theological attainments. He attempts to win converts to the Christian church from among his Jewish brothers by means of a wooden interpretation of prophecy which is by no means shared by all the churches which support the mission. If fundamentalists wish to maintain this kind of missionary activity among the Jews it is their privilege to do so. The tragic circumstance which demands our attention is that liberal churches, for want of any well conceived plan or strategy in their relation to Judaism, give more or less casual support to this sort of missionary enterprise.

The evangelistic fruits of these missions are commonly acknowledged to be very meager. In fact it is the boast of Jewish leaders that it costs the Christian churches many thousands of dollars to make a single convert among Jews. The quality of the converts is hardly of the sort to reconcile the churches to the lack of numbers. In fact it may be said that the number of really intelligent Jews in the entire United States who have embraced Christianity could be counted upon the fingers of one's hands. The typical convert of the Christian Jewish mission is usually a person who for one reason or another has lost real spiritual contact with his own people. Ever since Protestantism has involved itself so completely with Nordicism, even those few intelligent Jews who have entered the fold of the church are ready to confess to a certain restiveness which might prompt them to a disavowal of their new faith were they not constrained by definite obligations to the person of Jesus in their religious experience.

The situation requires more heroic action than has been contemplated by liberal Christianity thus far. May it not be time to renounce entirely the ambition of converting the Jew, to acknowledge his close relationship to us in the community of religions and to offer him such spiritual blessings as Christianity is able to bestow through brotherly contacts which are not imperiled by fears of religious imperialism? Christianity at its best is the culmination of prophetic Judaism. Jesus deliberately placed himself in line with the prophets. Even the Jews are beginning to give him a ranking place in that line in spite of the narrow prejudices of many of his followers; which is but another proof, added to those which the religious life of the orient evinces, that Jesus is making his way into the hearts of men as much in spite of as because of the present religious achievements of his professed disciples.

The remarks of Rabbi Wise in appreciation of Jesus as a prophet, which have received so much attention in the public press recently, are significant not because they represent a new departure in Jewish thought, but because they bring to the attention of the general public a tendency in reformed Judaism which is practically as old as the movement itself. New Testament criticism is deeply indebted to profound studies of our gospels made by such Jewish scholars as Montefiori, and the effect of their work upon Jewish thought has been unmistakable. The fact is that liberal Jews are showing appreciation of the teaching of Jesus much more readily than might have been expected, when it is considered that they are compelled to penetrate to the meaning of his words through the thick maze of prejudices by which so many Christians have obscured that meaning. That, incidentally, is why we ought, with the profoundest sympathy to take cognizance of the orthodox protests against Rabbi Wise's sentiments.

We Christians believe that Jesus added something new and creative to the religion of the prophets. He made love more triumphant than they did, and the tentative notes of universality in them became in him a dominating passion. Yet it hardly behoves his disciples to insist on this superiority as long as they connive at and are enmeshed in a racism as grievous as any of which the Jews have ever been guilty; and we cannot divorce ourselves from this racism if we maintain our present pride. If we believe in love as a principle we must also believe in it as a method and realize that we can impart whatever blessings we may possess in our religion only if we approach other religions in an attitude of humility which recognizes at once our own divergence from our professed ideals and the approximation of the ideal among the others.

It must be confessed that even the most humble and loving relationship with the religion of Judaism will not overcome one difficulty which will probably serve to maintain a chasm between prophetic Christianity and prophetic Judaism for centuries. This difficulty derives from the fact that the uniqueness and the creative novelty of Christianity is to be found not so much in the message of Jesus as in the person of Jesus. The power of Christianity is derived from a personality who incarnated the principles of prophetic religion with a degree of perfection quite unique in human history. The appreciation of this personality is part of the Christian religion.

But this appreciation has been classically expressed in terms borrowed from Greek philosophers rather than in terms used by the prophets. The Christ of Christianity is not so much the promised messiah as he is the "word made flesh." The distinction between the "religion of Jesus" and the "religion about Jesus" may be too simple to be true, but it is a fact that, however grievous may be the errors into which Christianity has been betrayed by the "religion about Jesus" there are values in the Pauline and Johannine interpretations of Christianity which we cannot afford to sacrifice and which the Jews are not likely to accept. Their difficulties in accepting them may be due to the Hellenistic mode of their expression, and we might be able to overcome these difficulties by sacrificing the Hellenistic garb. But what the foes of Pauline Christianity may regard as Hellenistic garb may simply be the inevitable mode of ex-

pressing our allegiance to a transcendent personality which we cannot alter without losing the substance.

In short, the Christian religion centers in a life rather than in ideas or ideals. We are truant to the best in our religion if we deny fellowship to those who, accepting the ideas and ideals, are not able to accord our kind of respect to the personality whom we have come to know. But we would seem equally truant to the very genius of our faith if we sacrificed our devotion to the transcendent Christ, however divested of metaphysical definitions, for the sake of obliterating the last vestiges of difference between us and prophetic Judaism. What we seem to need therefore in our relation with prophetic Judaism is an entente cordiale which stops short of complete union. In such a relationship both religions would be free to influence each other in a way which complete fellowship alone makes possible, and would nevertheless preserve those unique characteristics which ages of history have imparted to them and which can be sacrificed only if the experience of many more ages proves them to be non-essential.

Some of the finest ethical values in the Christian religion are constantly imperiled by the Hellenistic influences in our faith. The ethical readjustment which the churches are making and which usually are covered by the phrase "taking Jesus seriously," are in many respects simply efforts to return to the Hebraic ethical uniqueness of the original gospel. To reinforce this tendency we need a more intimate contact with prophetic Judaism. In return for the profit we would derive from such contact there would undoubtedly be imparted to Judaism some appreciation of the Christian emphasis on religion as a personal redemptive experience.

The Gnat and Camel

A Parable of Safed the Sage

I HAVE great respect for Reformers, and but for the Grace of God I should be one of them. And there be a Dozen or More Reforms to which I annually contribute a Small Sum.

And there came unto me a Committee from one of these, being a Society to Provide Trumpets to Welcome the Millennium. And they bowed low before me, and I reached for my Checkbook.

But they said, It is not thy Money we chiefly want, but thy Life. And I said, Shoot.

And they said, The President of this Honourable Organization is an Aged Man and can no longer serve. And we have come to offer thee the Distinguished Honour of the Presidency of this Society. For we know thy long sympathy with us and thy gifts, which are not large but are regular, and we desire the Influence of thy Name at the top of our Letter Head.

And I said, Gentlemen, I beg to be excused.

And they were sad.

And I said, Unto how many Eminent Men didst thou offer this Honour before coming to me?

And they said, Three or four, but thou wert always our Real Choice. And I said, I cannot take it.

And they said, Art thou not in sympathy with our Cause? And I said, Yea, and I do not wish to say a word that

shall chill your ardour for it. But I cannot be so ardent as ye are. To me this is one of Forty or Four Hundred rather Good Causes, and to you it is the Great and Only Cause worth a Life and Death Devotion. And I am glad ye feel so, but I do not.

And they were in distress, and pressed me to say on.

And I said: No Reform can get far without the devoted labour of men who believe in it as ye believe in this one. And their ardour and yours kindle an all too languid flame in less ardent spirits so that ultimately something is accomplished, and the Ark of God moveth it may be One Inch in your direction. Nevertheless, every Reformer is a Strainer out of Gnats and a Swallow of Camels, and must be so. No Reform can ever get far save as its believers film it out of Perspective, and put it in the Center of the Picture, a Gulliver amongst Lilliputians. The very Essence of Reform is a distortion of Relative Values.

And they said, When thou considerest how great are the evils we oppose, and how desirable is the end we seek, are we not justified in painting it Big and putting it in the Center of the Picture?

And I said, Yea, if ye can get it there amid the crowd of other Reforms.

And they said, At least thou wilt not fail to send us in an Annual Contribution?

And I said, Nay, and I will make it a little larger than I have hitherto done. For the Money that I give is a small price to pay to the men who do the Hard and Thankless task which ye have undertaken.

And I hope my Discourse did not Discourage them as much as my Check comforted them. But Camels still are Camels to me, important as I think it that Gnats should be strained out.

New Horizons

CAPTAINS and kings have failed,
The wraiths of war depart,
But faith and hope and love
Still haunt the sad world's heart.

Our God has not resigned
His throne of truth and right;
The seas are His, and the land,
And the vasts of starry light.

The lords of pride and power
Have seen their banners furled,
But the Lord of life, new-crowned,
Goes singing through the world.

Old Duty shall return
But clad in robes of mirth,
And Beauty shall be queen
In the garden land of earth.

Captains and kings have failed,
The wraiths of war depart,
But faith and hope and love
Still haunt the sad world's heart.

THOMAS CURTIS CLARK.

A Dialogue With an Angel

By Gaius Glenn Atkins

I DO NOT WONDER that he was not missed, for no one saw him come down from his tower. He left toward the end of the afternoon when the days were short and the lights bad. He is always more or less lost in the shadows that time of the day, and one shadow more or less meant nothing to the Woodward or crosstown traffic, or to the traffic officer, or even the newsboys on the corner. Perhaps an unusually observant reporter might have seen something wrong. A reporter came to interview me once about the way the sparrows built their nests in the south rose window; a psalmist had noticed much the same thing quite a bit earlier—only his birds nested in the altar.

But I don't know that any reporter could get much space for a bronze angel missing from a church tower, unless he could fasten the loss upon aerial bandits. We shall have them soon, of course, and, in natural reversal of the law in every other profession, they will begin at the top.

So if he was seeking publicity he missed it. In fact he never did have any genius for publicity; his interests seem to lie in another direction. He welcomes the dawn and reflects high noon, and spreads his wings to wrestle with the winds, and gathers about him the level lights of the dying day, and hears, I think, toward the end of the night when the city is a little quiet, some far-off and haunting echo of the forgotten music of the morning stars.

I did not know that he was gone myself till my study door opened and he edged in. He had to come sidewise for the door would not open to the spread of his wings. He spoke abruptly and impatiently, if an angel can ever be impatient, "What have you done to the other door? The last time I was here you could open them both."

"A new book-case," I answered. "No place to put it except against one door."

"Yes," he came back, "just like you preachers, piling up your books till you shut us angels out. How many of them have you read?"

It was not his first visit and I was not so tongue-bound as I used to be, but, even so, his majestic presence always awes me and the study suddenly becomes too small, and its little walled-in interests grow petty in the suggestion of earth and sky and brooding wonder and high communion which attends his presence. He cannot sit down, his wings are difficult; one cannot sit one's self in self-respect in the presence of an angel and my fitful firelight was a poor substitute for the winter after-glow from which he had come down. I rather envied Abraham who entertained his angels unawares.

"No," I confessed, "I haven't read them all, but I am going to some time." He smiled tolerantly.

"Very likely," he said, "but what are you doing now?"

"Casting up the accounts of the year," I replied. "It's nearly over and I am trying to balance its books."

"Income tax?"

"You know better," said I. "I always put that off till the 13th of March and find it hard enough, being a poor book-12

keeper; but these are imponderable accounts in which the affairs of the church and the world and my own soul seem so intricately combined that I despair of a clear conclusion."

"Have you by any chance been reading Ecclesiastes?" he asked. "That preacher gave much thought to such questions and reached a melancholy conclusion."

"No," I answered, "not recently, though I like his cadences and preach from time to time myself against his conclusions. But the end of the year naturally suggests such things and the occasional low habit of my own mind lends itself to doubtful questionings."

"I can understand," he said. "We angels have seen too much of you humans to wonder that you occasionally distrust yourselves. Indeed we share that distrust."

"Don't forget Lucifer," I ventured to reply. He finished Lucifer with the shrug of a winged shoulder. "A detail," he said, "in the celestial administration, and ancient history."

"Not for us," I came back. "We are still feeling the effects of that fall."

He bridled up. "Just like a man to blame an angel for his own difficult and perturbed soul." To which I had nothing to say. "But," he went on, "concerning the balancing of these accounts of yours, suppose we talk them over. Years are not so important to us as they are to you. I have been in my present position as guardian of this church for over thirty years—"

"We are deeply indebted to you," I interrupted.

He bowed gravely and went on—"Before that I held many similar positions. I was for a while the angel of the church in Philadelphia, as you will remember, and I have seen and known so much that your affairs fall into small proportion, though doubtless—" he hastened to add, "they seem important enough to you. But I would advise you to correct the little measurements of a year by the outcome of some longer space of time if you are to keep your sense of due proportion, and I can help you there."

"I have always," he continued, "found it wise to face the worst in the hope of finding the better. Indulge your low state of mind a little in stating the things which trouble you. I am equal to hearing them for I have heard ministers before, and I should like to say that though you call yourselves by changing names and have confusing differences of garments, you are all much alike. Now I remember the minister of the church of Philadelphia—. But pardon me, I should weary you with such reminiscences. But do not ask my patience for minor things."

"I do not know where to begin," I answered, "if you forbid me to speak of things quite near to my own heart. They are small enough, I grant you, in your perspective, but life is mostly made up of small things."

"I may have been hasty," he replied graciously. "I suppose after all a man's own sense of the outcome of a year of his life is the window through which he sees the world, but you ought not, for all that, to darken it too much with

the shadow of yourself. I have always been glad that I stand so high that my shadow falls below me."

"An angelic privilege," I replied.

"Though no angelic monopoly," he countered. "But go on."

"I am," I confessed, "more than commonly sensible of the brevity of a year. I begin each year with a sense of ample opportunity which the year itself seems to mock at, and I end with a haunting sense of the unaccomplished in the recognition of which what I have done seems of little account. Nor does this feeling diminish, but each year grows more short and there seems little room for all the lovely fruits of an undriven life."

"It is the common dis-ease of your time," came the answer, "and it is easier to pity you than tell you how to correct it. Your machinery, I confess, seems to be getting the better of you. Your time, your city, your land and your dominant interests combine to give to your lives a hard-driven intensity which is the price you pay for what you call progress. I can see little help for that till many things are changed for which I see, at present, little promise of change. You have lost a little of your sense of values and spend yourselves overly for what is neither bread nor true happiness."

"But I myself have seen such changes as reassure me. I have seen the weariness of overburdened civilizations finally issue in some saving passion for the things of the soul in which alone you may find rest, and in a new passion to do the will of God in which alone is your peace. Something of what you protest against is the natural fortune of life, some of it the common burden of your age which you may, at least, bear bravely and with as little protest as possible. And, besides, do you not see that what you complain of is an aspect of the very fullness of your lives—yours and your friends'? Full days are always short. The leisure you remember—and I think you magnify it—would you exchange your swift hours for its slower hours?"

"Yes," I maintained, "I should like again to drive across the Shelburne Hills for an October afternoon, or pick my strawberries of a June morning, or idle with Lucius Noname in his office door, and see Greenfield street go by where every man was a neighbor and knew more than he ought to know of his neighbor's affairs. Besides, I was a better preacher then than I am now."

"I dare say," was the reply, and he dismissed the relativity of my preaching with a celestial gesture, "But, after all, does not life grow richer through the very experiences which begin to bank your youthful fires? You have known much since then which is part of the price you pay for the honor of my conversation."

"It is worth it," I said.

He bowed again and went on—"Would you go back to the less significant opportunities or responsibilities or understandings of your cherished yesterdays?"

"No, I suppose not," I confessed.

"And why?"

"Because it seems too hard for all its happiness to essay a second time."

"True enough, maybe, even we angels would not retrace our course, and we have wings. Plodding must be wearing

work. Where were you last night, by the way?"

"At the Disputants," I confessed.

"Quite so. And how did the talk compare with the gossip of Lucius Noname's office?"

"Favorably. And it was more respectable; we were entertained by a Methodist bishop."

"A desirable station," he mused. "I have known a good many bishops. You are really not so hard driven as you make out," he continued, "and your friends seem to have a margin of time. Suppose we dismiss that complaint. You are really complaining of life because it asks so much. Would you have a life that asked little of you—you and your friends? What else is troubling you?"

"The state of our society," I replied. "We have lost our old controls and found no new ones. Lawlessness and crime are out of hand and the foundations of moral order in the state are being dangerously weakened. Youth is heady at its best and in arms against order at its worst. Human life is held tragically cheap and our very machinery facilitates lawlessness, our gilded civilization veneers a worm-eaten structure."

"You put it strongly," he answered, "though I confess you have facts to sustain you. I should be a poor guardian angel if I shut my eyes to arresting aspects of what you call your civilization."

"But I think you are wrong as to the menace to the structural solidity of your order. It is deeply rooted and strongly sustained. It will take something more than bandits and bootleggers to bring it down. You may take some comfort from the fact that you are beginning to see the situation. An evil recognized is in the way of being cured and there is force enough amongst you to reestablish your moral order if you will exert it. You will not find it easy, for you are dealing with lawless individualism, and you are dealing with organized lawlessness financed, captained and equipped, with massed populations in your cities freed from the restraint and support of their old surroundings and using their liberty for evil ends."

"You will not end all this in a day. I fear I cannot comfort you with any easy optimism here either, but if all right-minded people would accept your situation as a challenge, correct faults which even you human folk recognize in your courts and administrative machinery, and bring as much force to bear upon your social situation as you bring to bear upon your economic situation, your case is by no means hopeless."

"Those are very considerable 'ifs,'" I answered, "and though 'if' is a short word to say and write, it is often enough a stiff fact in life."

"Very true," he replied, "but you have little choice and after all it is a man's task—and a woman's too—to take 'ifs' and make them actualities. After all you have nothing to hinder you save yourselves."

"A hindrance to be reckoned with," I said, sadly enough.

"Aye, I know it," was the answer. "Who should know it better? But I have been brooding over human affairs long enough to have seen more forbidding 'ifs' than these surmounted, and though I have no undue estimate of human nature and know it to be stubborn clay to mould to noble uses, I have watched too many wrongs righted and too many

entrenched positions of evil carried to believe that you will let the foolish and wicked beat you now. Besides, you are not alone. We too, who are in reality Justice and Righteousness and Love and Courage and Faith, have more than once touched with our high spirit your wavering ranks and ranged our horses and chariots upon your hills for your help if only you had eyes to see. Saint Michael, who has long led us out to battle, may be only a name to you, earth-bound as you are, but our God is militant Righteousness and you may share his spirit if you will." And I thought as if he meant to touch an unseen sword at his side.

"I do not blame your youth so much as I blame you. You have not been so successful with your world as to have any right to wonder that they seek heady ways of their own. And what they misuse you have put into their hands. There are amongst them the brave and greatly dreaming. They showed you eight years ago how gallantly they could die. I think if you will trust them and show them how, they will live as gallantly and for holier causes. My Lord's kingdom has not come long ago because prudential and fearsome age have chilled their high enthusiasm and taught them doubt and calculation. You would do better to challenge them to repair your wrongs than reprove them too acidly for their trying ways. Did you do much better when you were very young?"

I protested that this was not a matter to be enquired into, and sought to turn his mind with some trivialities about powder and paint and current fashions.

"But I cannot see the paint from my station," he replied. "It is not a thing which shows far. I would not color the end of the year with that. What else is troubling you?"

"The state of religion," I confessed. "Good men are at odds and the old certainties are wanting, while as yet we have found few new to take their place. Our world is much shrunken but the universe grows constantly more vast. I do not know what care a God who fills it all may have for us who are so ephemeral, or whether my prayers are other than wistful pleadings voiced to the void. My friends keep taking their last journeys into the unknown and though I assure myself and others than they have found a desired haven in the Undiscovered Country, I miss them sorely and no word comes back.

"I feel that even those who do not know the cause of their spiritual exhaustion are touched by the same ill whence come fevers and fainting spells which those outside the church try to mend by many strange cures and we inside the church by an excess of action and a skillful merchandising of lesser things. In consequence, between the weakening of the deep impulses of religion and the multiplication of the substitutes therefor, a church is no light burden to carry. A preacher may be pardoned for some soberness of spirit and a desire for angelic consolation at the end of the year, and I incline to believe that Ecclesiastes was written about the time of the every member canvass."

"Now," said the angel, and his tone was more than usually compassionate, "you have come toward the heart of a great matter. For your crime and your restless youth and your undue absorption in your machinery of life are only a growth from a deeper root. Your struggle for faith is your commanding concern, even though, as you say, multitudes

of those affected by it do not know it. And again you may think me a poor comforter when I say that this too is not to be quickly ended. You must live through it and win by living through it, for indeed there is no way to end anything but going through to the truer or more right thing which lies beyond it.

"As for God, even we, his seraphim and cherubim, veil our faces with our wings in his presence, and though there be a greatness of him which is too great for you, there is a nearness of him in which you may rest and be glad. For the things of the spirit belong to their own order and he may be more real in your faith and your love and your restlessness, which only your resting in him can quiet, than in the immense unfailingness of his starry skies.

"Your prayers do not return into yon void for they are his promptings and the strength they bring is his answer, and though you may not halt the sun by prayer, you can do a greater thing: you may change a soul.

"Your struggles for faith are truly growing pains. Those whose authority you have so long accepted did nothing more than find God in what their experience supplied, and bear a witness thereto. If your fuller knowledge may correct what they but dimly understood, God does not mind; he is rather glad, for that also is the gift of his spirit. There is more holiness in a living experience than an old confidence, and more devotion in the brave following of the truth you know than what other men aforetime believed.

"Meanwhile you have had for 2,000 years the creed of creeds in a life which even a child may understand for the loving simplicity of it, though you search in vain for the hidden secret of its power. If you would take more care to live in the spirit of Jesus Christ and obey his words, trusting loving good will as the all-conquering power, seeking the peace of society in an embattled world, finding your true wealth in goodness and the enrichment of your souls in kindness and beauty, and using whatever makes you good and glad and useful as God's ministers for your own growth, you would find life both simple and manageable and you would need have no fear of your ultimate journey for it cannot carry your friends or you into a land which will be strange to you, or any place where God is not.

"For this the year was given you, its mystery of time, its pageantry of dawn and sunset, its changing seasons and its appointed tasks. For this also are your gladnesses given you and your sorrow as well, your burdens to bear and your times of rest. If it were too easy your spirits would lose their temper, if it were too hard your courage would break. If there were no horizons of veiled mystery you would have nothing to call you on. If there were no quiet waters and green pastures you would grow weary too soon.

"And I would ask you to measure it all not by the incidents of the way but by the progress of your journey, and remember that with the passing year you do not leave life behind but penetrate more deeply into its immeasurable wealth. Your horizons lift as you approach them and there is always a road beyond."

He ceased and even while the sound of his words lingered and the majesty of his presence touched the room with awe, he was gone. But through the deepening shadows there shone a light which did not darken.

Understanding Senator Borah

By Charles Clayton Morrison

Washington, December 24.

CAN ANYTHING NEW be added to the mass of current comment on the policies and personality of Senator Borah? Ever since his accession to the chairmanship of the foreign relations committee Mr. Borah has been the subject of analysis and interpretation and forecast by every newspaper and every political writer in America. The stream of such writing seems exhaustless. There is a sort of witchery about the Borah theme. The senator seems to tease the pens of writing men. It is partly his unique position of power, but more his striking individuality of opinion, that keeps stimulating reporters and political forecasters. Moreover his views are encyclopaedic in their range. His percentage of quotability, therefore, taking the general run of issues from day to day, is very high. Naturally a good space on the front page is continually reserved for him. For Mr. Borah is no insulated specialist. His interests are not confined to the committee of which he is chairman. Every committee in the senate has to reckon with his views. On taxes, on agriculture, on the judiciary, on prohibition, on immigration, on labor, on child labor, on forestry, on rivers and harbors—on every important subject with which the senate deals, the views of the senator from Idaho are as important as if he were chairman of the committee responsible for the determination of our policy in each case.

I

And when the issues belonging specifically to foreign affairs are considered, his mind and influence weigh more than any half dozen of his colleagues. He favors the recognition of Russia. He condemns the government's inhibition on the visit of the Karolyis and the Saklatvalas. He opposes the debt settlements as arranged by the special commissions. He favors our participation in a rightly arranged disarmament conference. He favors the closest possible relations with the republics of this hemisphere, on a basis of equality and justice among them all, great and small, and he exposes the paternalistic hypocrisy under which we carry on a policy of economic imperialism in the little nations at our doors. Toward the far east he looks with sympathetic eye on China, holding that the privileges enjoyed by the United States under the unequal treaties should be surrendered before China's peculiar affection for this country is irretrievably lost. He opposes our entrance into the league of nations and our adherence to the world court.

Taking into account Senator Borah's powerful position, his notable record of first rank accomplishments, his habit of detached studiousness, his gift of eloquent expression, his wide range of interest in public questions, his independence in forming his own conclusions, his generally recognized subordination of self-interest to public welfare, his aggressive temperament, his love of battle—taking all these into account, it is no wonder that he is the most intriguing piece of human subject matter with which the pens of Washington correspondents can be engaged. I have read

widely the analyses and interpretations of Mr. Borah, in which current literature is so prolific, and I have not found one estimate of him that fully satisfies me. He is called an individualist, an isolationist, an obstructionist, a perverse person whose instinct it is to be "agin" the majority.

I do not intend to go into his record to find whether these characterizations are justified by the facts. It must suffice to state my conviction that no man in congress can point to more constructive accomplishments during the past fifteen years than can he. This statement must go without proof at the moment, for it is not with Senator Borah's record in general, nor with his policies on present issues in general, that I have set myself to deal, but with his foreign policy alone. It is his attitude on the league and the court that has been taken as the chief ground for the prevailing negationist interpretation. Why is it that his Russian, his far-eastern and his Latin American policies, which are essentially constructive and idealistic in the orthodox sense of that term, are disregarded, and his opposition to the league, the world court, and the proposed debt settlements are fastened upon by his critics as indicative of a constitutionally perverse disposition?

The obvious reason, of course, is that since Mr. Borah's accession to the chairmanship of the foreign relations committee the outstanding question of foreign policy has been the world court, and Mr. Borah has been so conspicuous because of his opposition to our adherence that his interpreters have seen nothing else. They have judged him as an irreconcilable, an isolationist, an obstructionist, on this ground alone. As a consequence of the propaganda for the court there exists amongst the internationally-minded section of our public a pronounced hatred of the senator from Idaho, hardly less bitter than that which a certain deputy expressed on the return of the Caillaux debt commission when he characterized him in the French chamber as "that vile Borah." A good Christian woman was heard to declare the other day that she wished Borah would be stricken with apoplexy when he stood up to oppose our adherence to the world court! This picture of Mr. Borah as a negationist of all our ideals of international organization and fellowship has been cultivated in the public mind, and especially in the churchly mind, by a thousand influences all rooted in pro-league propaganda.

II

My purpose in writing this article is to bid my readers look below and behind the opposition which the senator is making to our adherence to the court and see what lies in the back of his mind, in the bottom of his heart. It is my belief that we shall discover that he is the most consistently constructive, the most idealistic and the most internationally-minded statesman in Washington today. I will go further, and say that in spite of their characterization of Mr. Borah as the embodiment of anti-Christian isolationism, the churches will at last come to see that he represents the most

truly Christian internationalism which finds a voice in our legislative halls.

What is Senator Borah driving at? Surely he does not oppose our adherence to the court merely for the delight of being in opposition. To charge him with such moral irresponsibility is monstrous. But if his opposition rests upon a cynical yet sincere disbelief in international organization of any kind, as is generally believed, you would expect him to be a pronounced advocate of military preparedness, so that this nation might be able in its own strength to defend itself against any possible enemy. But he is no less implacable a foe of the militarists than of the pro-leaguers. It would seem therefore that Mr. Borah must have a philosophy of peace and of international relationships with which the league and the league court are in contradiction. If he is not morally irresponsible in his opposition, nor cynically skeptical of any sort of international organization, his opposition can be explained only on the assumption that he entertains a different conception of world organization in general which the league and the court do not satisfy. If this is so it is important to know what it is. It is important to Senator Borah that we should know what it is. And it is important to the nation that we should know what it is. Perhaps his general conception is wrong; in which event we shall be able to watch with equanimity his defeat in the present struggle. Perhaps again his general conception is so much better and more promising of world peace than is the league conception that we shall feel that in opposing America's entrance into the league court, Senator Borah is fighting the battle of the Lord. It would be a pitiful irony if the church forces who in the name of Christ now oppose him should some day discover that all along the really Christian banner was the one Mr. Borah carried! Yet that is what I believe the ultimate event will disclose.

Again I ask, What is Senator Borah driving at? I am not sure that I can answer this in the space of this article, but I think I can give the data from which the intelligence of my readers can draw their own conclusions as to the senator's ultimate aim. These data I would divide into three groups of things fundamental in the thinking of Mr. Borah. One is a fundamental hatred. Another is a fundamental distrust. The third is a fundamental insight.

III

Senator Borah hates war. He really *hates* it. He does not hate it merely with the emotion of recoil from its horrors the while he accepts its presence as an inevitable evil. This is not hatred at all. It is fear. One does not hate an earthquake or a typhoon. One only fears them, and cowers before them. But Senator Borah hates war as an evil that can be abolished. I believe he has set himself against war with a purpose as profound and determined as that which gripped the soul of Lincoln when he declared of slavery that if he ever had a chance to hit that thing he would, by the Eternal, hit it hard!

I do not know of another man in Washington who gives evidence of hating war as Borah hates it. They all make the conventional dilettante speeches about war. They mouth the accepted phrases. They talk about making "polite ges-

tures" at war, about taking "teenie weenie steps" toward its abolition. There is only one root-and-branch hater of war in Washington—that is Borah. He believes war can be destroyed. And he does not put the date of its destruction—or of the *beginning* of its destruction—fifty years away, at the end of a long process of handing down decisions by an impotent court that has no jurisdiction of its own. That kind of talk he leaves for the advocates of the league and the court. Borah sets the date of the Lord's coming near at hand! He believes that mankind is weary of war. He believes that all the nations, if they were given the chance, would today join in a universal agreement to outlaw the whole war system, abolish their war offices, and forswear their right to settle their disputes by resort to the sword.

It is a very simple idea which Mr. Borah has gotten hold of. It is so simple that I doubt if there lives a diplomat who could understand it. But the common people the world around could understand it if it were heralded in such a way as to catch their attention. And Mr. Borah has hit upon a way. The way is almost as simple as the essential idea itself. He put it into the form of a resolution and introduced it in the United States senate. It was, I say, very simple. It simply provided that the United States would say to the rest of the nations, We will be done with war if you will be done with war! If the rest of the nations answered, We will join you in being done with war, the plan was for them and us to send representatives to one place and to say in writing—it could be called a treaty—that henceforth they would regard war as a crime and that none of them would be guilty of it. Each nation would pledge its honor to keep this treaty.

That is the way Senator Borah hates war—with a hatred that would abolish the whole monstrous institution by casting it down from the legal and righteous status which it has held for immemorial ages, and making it a crime against whose commission would be erected the sanctions of law and the honor of the nations.

We can not understand Senator Borah's opposition to the league court unless we keep in mind this fundamental hatred of his. When the apologists for the court offer it to him in the name of peace he looks into it, but he finds no hint of outlawing war. He finds, on the contrary, that seven-eighths of the law, such law as it is, which this court will administer is war law. What kind of reaction should a man with a blood-red hatred of war in his soul make to a proposal to go, in the name of peace, into a world court complacently built upon the unchallenged assumption that war itself is a legal institution? The thing is preposterous! But whether it is preposterous or not, we cannot understand Borah unless we look at the court proposal through his eyes which are dark with wrath against the evil of war.

IV

Senator Borah distrusts governments and the centralization of political power. The first deduction a reader of that sentence might make would be that the senator from Idaho is something of an anarchist! Anything but that. I say he *distrusts* governments. He distrusts them with a healthy skepticism. He knows how human they are. They are indispensable, but they should be given power with parsimony.

Power should be kept as near the people as possible. As little of it as is necessary should be delegated to remote central authorities. Some power must be delegated to the central will of each sovereign unit, but the people make a mistake when they delegate a power which they are able to exercise for themselves. Bureaucracy is the dry rot of representative government. It is the inevitable result of flabby citizenship in a democracy. Hence Senator Borah believes in re-clothing the individual states of this federal union with many of the powers which they have inconsiderately referred to the central government.

He does not stand so much for states' rights as for states' duties. It is not the assertion of a right, but the moral acceptance of a duty by the state which he insists upon. Before President Coolidge made his famous speech on this theme last spring, it had been for years a commonplace thesis of the senator from Idaho. It is this attitude toward centralized government that accounts for the senator's position on woman suffrage. He favored woman suffrage, but he believed it the duty of each state to grant it. It accounts also for his vote against the child labor amendment. He held that the states should assume this responsibility. This also accounts for his vote in favor of the eighteenth amendment. He held that the inter-state commerce laws of the federal government made it impossible for the states that wanted prohibition to have it. So he favored the acceptance of responsibility by the federal government. Whatever your opinion or mine may be of the application of his principle in any or all of these specific cases, the principle is one of the soundest in the science of government, namely, that power should be given to a remote central government only with parsimony.

And this principle helps to explain Senator Borah's opposition to the league of nations. The league is a political combination. He therefore distrusts it. He admits possibilities for good in such a political combination as the league, but he also sees enormous possibilities of injustice and ultimate war. War, he sees, is entrenched in the league. The war system is behind its covenant with the sanction of force. He cannot see how a politico-military combination of the nations can hope to move the world toward permanent peace based upon justice. It may function well enough when the nations are war-weary and all but bankrupt, but when they have recovered their normal life and resources the dangers are the same as under the old balance of power system. At any rate he cannot see how America can gain any good, or do any good, by involving its destiny in the entanglements of such a politico-military alliance. It is nonsense to say that Senator Borah does not believe in conference around an international table, or the many forms of world-wide philanthropy and social welfare provided for on the periphery of the league. It is the central and essential commitments at which he pauses. Yet it is conceivable that he would not be so stern in his refusal to accept even the balanced hazards of membership in the league if he did not have in mind a competing conception of international organization. That is why I say that, far from growing out of any infatuation with an uninformed and inbreeding nationalism, his opposition to the court and the league takes on the character of the most thorough-going idealism.

V

And this brings me to what I call Senator Borah's fundamental insight. He holds a philosophy of international organization which stands, from foundation to pinnacle, in opposition to the politico-military philosophy upon which the league is constructed. Whatever is to be said of others called irreconcilables, Mr. Borah is no isolationist. He believes in an international organization of the world for peace. He knows that war cannot be outlawed except such an organization be put in the place of the war system. He is not unwilling, but greatly desires, that this nation shall give commitments in common with other nations to this world organization. But he insists that these commitments shall not be blind commitments but shall be known in advance. They are to be made, moreover, within a society whose peoples have outlawed the institution of war.

What is this principle of international organization which in Senator Borah's mind stands over against the politico-military principle of the league organization?

It is the juridical principle.

Here, I think, we are dropping our plumb-line at the deepest depth of Mr. Borah's international philosophy. He holds that the politico-military organization of the world is not only fraught with hazard and injustice, and ultimate mischief for mankind, but that all the good which the nations hope from it may be secured in a judicial organization of the nations without the hazards inhering in a political organization.

The juridical versus the political principle of world organization—let your mind play with that antithesis a bit. Come back to it after you have read this article. Take it up again tomorrow. Do not forget either that with the political is associated the military. The two go together. At the center of the world the treaty of Versailles put a political alliance backed by military force. At the center of the world Mr. Borah would put a court. It would be a real court. It would have a code of law. No laws of war would be included in its code, but only laws of peace. The primary statute of this code would declare war a crime on the basis of the treaty which the nations had signed outlawing the institution of war and plighting their oath not to resort to it. With war outlawed, and with an accepted code of the law of peace, this court would be clothed by the nations themselves with affirmative jurisdiction to hear and decide all cases covered by the code or arising under treaties. This court would be no subordinate tribunal of a political alliance of nations, but would be the supreme tribunal of appeal. Instead of a case going from the court to a political council, it would go from whatever political council existed to the court. The political settlements, the diplomatic settlements, would take place on this side of the court, not beyond the court. It would be a real court, with law, with judicial authority, and with no war system standing in the offing to take the case from the court.

Did you call this man Borah an isolationist? I call him a sound internationalist!

Did you call him an unimaginative provincialist? I call him a daring idealist!

Did you call him a selfish nationalist? I call him the most Christian statesman in America!

British Table Talk

London, December 11.

IT IS UNLIKELY that these hieroglyphs will be familiar in America; they are not known to many even here. They stand for the United Council for Missionary Education, a council in which all the great missionary societies cooperate to produce missionary literature of all grades. At its annual sessions last week a most encouraging account was given of **U. C. M. E.** the year's progress. More than 150,000 volumes are sold each year; they are planned to provide material for every age from the babe to the man. The council does not produce books haphazard. It surveys the whole field in the light of the best educational science; it seeks to confront children, adolescents, and those of a later age with precisely that material which is needed by them as they awaken to each new life that opens to them. Over this enterprise Mr. Kenneth MacLennan and Miss Cautley preside, and they have at their side a number of enthusiasts prepared to give freely their time and their knowledge. Not twenty years ago four men met in London. They were young and without great influence, but they saw that something must be done to train the youth of the church, to seek the glory of the missionary enterprise. They went to a bank, put down securities to cover £400; borrowed enough to publish a large English edition of "The Uplift of China," and there and then the council came into being. It has never had a penny of subsidy from the societies. It has done a large publishing business practically without capital. It survived the war, and now it is in a stronger position than ever before. Its leaders have many forward-looking plans. Small wonder, therefore, that there was a spirit of thanksgiving and hope in the council! It met at Hindhead on the Surrey hills. We left below the fogs that were holding London, and entered into the sunshine which lit up the pines on the glorious hills of the North Downs. That seemed the right setting. So, the **U. C. M. E.** stands for a fine piece of cooperative thinking, planning and praying for work done and for work still to be done.

* * *

Ireland Again

The one clue to all Irish affairs is that the unexpected always happens in that country. The Irish neither speak nor think along the lines which the English follow. Therefore all the relations between the two countries are liable to be confused, and sometimes they have been angry with each other simply because neither understood what the other was thinking. During last week we had an experience which confirmed the old rule, that in Erin nothing happens according to plan. A boundary commission had been busy settling the delicate questions which arise when the border-line between Ulster and the Irish Free State is to be defined. There were three members upon the commission, one from Ulster, another from the Irish Free State, and an Englishman. They were nearing the stage at which they should report when Dr. McNeil, the Irish representative, resigned and refused to accept the report. It looked as though there was going to be another time of strife in Ireland. The wild men began to call for action. English people shrugged their shoulders in despair, "Ireland again!" But Mr. Baldwin hit upon another plan. He called to London Sir James Craig, of Ulster, and President Cosgrave, of the Free State, and in consultation they not only averted strife, but actually brought about a settlement of the problem which has hitherto baffled both sides in Ireland. It means that Great Britain will have to pay heavily, but scarcely any price would be too high if there can be peace in Ireland with the hope that one day Ireland will be a peaceful nation. The signed agreement, to be embodied in legislation by the British parliament, states that the contracting parties, northern and southern Ireland, "desire to remove any causes of friction which might mar or retard the further growth of friendly relations between the said governments and peo-

ples," and that "they are resolved mutually to aid one another in a spirit of neighborly comradeship." If that is accepted and carried out, it will be a happy day for Ireland and for Great Britain.

* * *

From the Modern Book of Numbers

The Daily News has provided a statement of the membership of the principal denominations. The Church of England and sister churches in Wales and Scotland return a membership of 2,517,006 communicants. This is an increase of 129,410 during the year; but the church has to report a decrease of 11,776 Sunday school scholars. Therefore English free churches return a total membership of 2,056,318, an increase of 11,943; there is a big decrease of 30,958 Sunday school scholars. The Wesleyans are the largest with 490,118; the Congregationalists, 45,229; the Baptists, 413,841; the Primitive Methodists, 216,597; the United Methodists, 216,597. The Society of Friends shows a slight decrease, but taking a longer period of review it has grown steadily, but slowly. It has now 18,691. The English Presbyterians are 63,423 strong, and the Unitarians 30,222, with a 14,529 gain. It would be easy to misinterpret the value of these figures. The denominations are not to be valued by their numerical strength. In our public life, for example, no one would say that the Church of England had, say, 140 times the influence of the Quakers, or that the Congregationalists had 25 times the weight of that same little society. The figures are not satisfactory for those who cherish great ideals of the church, but they should make critics think furiously who have come to regard the church of Christ as near its end.

* * *

From the Revolving Bookshelf

No bookman can be indifferent to new books. If he says he is, he is not well. But it is certainly a pity that in the autumn books appear so thick that it is hard to taste their wares. This week there are pages in waiting from that great critic, W. P. Ker; there are poems from Dr. Bridges, as true a master of technique as ever, and as devout a lover of beauty. By the late Alexander Smellie there is a book upon "The Literature of the Reformation;" it begins with an admirable account of the *Theologia Germanica*. But a particular interest will be shown in the William Belden Noble lectures by H. D. Headlam, the bishop of Gloucester, upon "Jesus Christ in History and Faith." The author has done great service to all sorts and conditions of people by this book. It is the work of a scholar; it is frank and yet cautious; it is written in such a way that every churchman, layman or otherwise, will be able to follow its argument. In some important matters Dr. Headlam presents an interpretation of the gospel narrative which is remarkably interesting and convincing. He shows, for example, how much the movements of the Master were determined by the hostility of Herod Antipas. His careful study of the sources and their relation one to another casts much light upon the order of the events in the story. I certainly do not know where a student can find within so short a compass so clear and intelligible an outline of the years of the Savior's ministry. The author has earned the right to speak certain words of warning: "I am quite ready to commend anyone who begins his investigations by guarding himself against orthodox prejudices, but it is equally necessary that he should guard himself against unorthodox pre-suppositions."

* * *

And So Forth

For the first time a layman, Dr. Cyril Norwood, Marlborough, has been appointed head master of Harrow. Dr. Norwood is a bold and witty speaker, well-known in church assemblies; he

is already known to be a fine headmaster. Some years ago Dr. Almond was counted rather an unusual figure—a lay head of a public school. But there are others today. . . . Strong feeling has been roused by a circular recently issued by the board of education. It is meant to reduce the grant given for the education of children under five years, and in many other matters it is under criticism. . . . Sir Oliver Lodge and Lord Balfour have both been discussing evolution in their own accepted ways. Lord Balfour still plays the part of the agnostic, not toward

religion, but towards the attempts of science to go beyond its province. Both accept evolution as a matter of course, but neither the scientist nor the philosopher are prepared to let science go one inch beyond its own boundaries. . . . The Christmas spell is coming over us. For the next fortnight there will be a crescendo of the emotion peculiar to this period. The procession of buyers of presents has begun. It is the day of days for the shops, and the early months of the year with the rates and taxes upon us seem far away!

EDWARD SHILLITO.

The Book World

History, Ancient and Modern

THE POSTHUMOUS PUBLICATION of Senator Lodge's *THE SENATE AND THE LEAGUE OF NATIONS* (Scribner's, \$4.00), seems to have for its principal purpose to prove that the attitude of the senators who opposed the ratification of the treaty of Versailles and the covenant of the league of nations without amendment was not motived by personal or partisan hostility to the President, but by considerations of public welfare which, whether wise or not, were at least sincerely entertained. Personally I think he proves it, so far as a proposition dealing with inner motives can be proved. Many others will not think so. My own predilections being favorable to the league rather than the contrary, I can with the better grace voice the opinion that the advocates of the league at present would give a stronger evidence of the thoroughness of their devotion to that cause if they would cease to complicate and embarrass their advocacy by a collateral attack upon the motives of those who opposed it. To do so is to import into the argument an emotional element which does not make for clear thinking about the main issue and to invite retorts, equally wide of the real mark, in regard to the motives which caused President Wilson to reject every suggestion of amendment. That way lies nothing but bickering about personalities. A determination as to the present wisdom of joining the league does not require a prior decision as to whether Lodge was a bitter partisan or Wilson a jealous egotist. This book contains, first, an account of Lodge's attitude toward the Wilson policies before the rise of the league issue; second, a detailed and documentary history of the senate's dealings with the treaty and the covenant; third, Mr. Lodge's personal opinion of Mr. Wilson, which he might better have omitted. The reputation of neither of these men will stand or fall by the judgment of the other.

A more urgent present problem is presented in *THE UNITED STATES SENATE AND THE INTERNATIONAL COURT*, by Frances Kellor and Antonia Hatvany (Seltzer). The volume is, so far as I have seen, the most complete analysis of the machinery set up by the league for the prevention of war and of the position of the United States in relation to it. While the authors express opinions, it may be said without derogation of their judgments, which there is no room here to discuss, that the chief value of their volume is its very complete presentation of data. They point out that the authorization of war, in the system established under the covenant, to preserve the status quo has led to the movement in the United States for the outlawry of war; that the general authority granted to the league under the covenant to settle disputes leaves little opportunity for the court to apply judicial decision to the prevention of war. Their judgment is that the Harding-Hughes conditions do not adequately protect the interests of the United States and that affiliation with the court is for practical purposes affiliation with the league. The present dilemma of the Republican party is its obligation simultaneously to fulfill two pledges: first, to adhere to a permanent court of international justice, and second, to assume no obligations under the covenant of the league.

A notable contribution in the field of historical scholarship is Professor R. B. Merriman's *THE RISE OF THE SPANISH EMPIRE*,

vol. III, *THE EMPEROR* (Macmillan, \$5.50). The first two volumes were published seven years ago and a fourth is to follow. The present volume deals with Charles V. It would be absurd to challenge details in a work so thoroughly grounded upon research in source materials, including some not heretofore utilized. It may, however, be regretted that more adequate attention is not given to the relation of Charles to the Lutheran movement. The author passes over this phase entirely until he comes to the end of the wars with France and the Turks and the calling of the Council of Trent in 1544. He credits Charles with a more sincere devotion to the Catholic church and a more definite purpose to crush the heretics than some students can find evidence of in the first twenty years after Lutheranism became a serious menace to the unity of the church. A notable and admirable feature is the devotion of large space to the development of the Spanish empire in America.

Inside and outside views of Chinese and Japanese conditions are given in two volumes containing the Harris foundation lectures delivered at the University of Chicago last summer: *ORIENTAL INTERPRETATIONS OF THE FAR EASTERN PROBLEM*, by Count Michimasa Soyeshima and Dr. P. W. Kuo, and *OXIDENTAL INTERPRETATIONS OF THE FAR EASTERN PROBLEM*, by H. G. W. Woodhead, H. K. Norton, and Julean Arnold (Univ. of Chicago Press, \$2.00 each). Here are, for example, both sides of the question of extraterritoriality—Woodhead for and Kuo against. Here are two views of the origin and development (so far) of the Chinese republic—that it was the result of a political cabal of a few interested and ambitious leaders, leaving the vast majority untouched, and that it is a promising adventure in democracy marred only by such minor episodes of reaction as mark the history of most budding republics. One can learn that the bolshevists are, and are not, a significant factor in the present disturbances in China. Yet it would be precisely opposite to the truth to assume that these divergent opinions cancel each other, or that the truth is necessarily midway between them. These books are sold separately, but they ought not to be read separately. He who reads one should read both, and he who does will add much to his store of knowledge. It would be hard to find five men more competent to speak on the subject than these five lecturers. I heard their lectures and sat in conference with most of them with great profit. To hear Kuo and Woodhead, for example, arguing on opposite sides of these issues, was a lesson in courtesy as well as in frankness and clarity in the discussion of international problems. These Harris foundation lectures grow more significant year by year. They should be remembered and watched for by all who are interested in international relations.

A very different kind of history is contained in Hendrik Willem Van Loon's *TOLERANCE* (Boni & Liveright, \$3.00)—a history of ideas rather than of events; a history more readable, for everyone knows that Van Loon can write, though often with a slap-dash which seems a little too obviously tuned to catch the ear of the groundlings; a history of all times from the dawn of thought to today; a history less thorough and accurate, for no one can know as much about the whole range of human development as an expert can know about a ten-year period to which he has given his life and in which he has himself lived. This is the story of mankind from the stand-

point of one idea—the development of the capacity for and the privilege of untrammelled thinking. It is a thrilling theme. No epic records such a stirring adventure, or one so dangerous or so fraught with significant consequences. It is the romance of the human mind. Probably everyone who knows much about any particular period will find inaccuracies. For example: that the Waldenses "persisted till the Reformation," when there are fifty thousand of them now in Italy; that "the doctrines of the Albigenses cropped out in Luther," as every church historian knows they did not; that the Catholic doctrine of indulgences provided for the purchase of forgiveness of past and future sins, which was a perversion of the doctrine and not the doctrine itself; that "as soon as the victory was won the Protestant camp divided," when in reality it was never united; that Servetus'

"power of reasoning was undoubtedly superior" to Calvin's, as it may possibly have been though the fact is not undoubted and most students think otherwise. The chapter on Giordano Bruno is shallow to the last degree. The growth of Protestant intolerance is sketched but no reason is given and there is no real study of this most interesting and important point. But I am judging the book by a criterion not suitable for it. It is not a reference book for students of particular periods, but a flowing and picturesque narrative of the whole course of human freedom with reference to things of the mind, written for people who do not read histories of philosophy or histories of doctrine. And it would not be easy to find anyone who could do that thing better than Van Loon has done it.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

Society and the Pacifist Conscience

Editor THE CHRISTIAN CENTURY:

SIR: All of your correspondents and contributors who have joined in the debate relative to the validity of pacifism, so far as I have observed, have overlooked the consideration which is to my mind of determinative importance.

Professor Gerig frankly uses the term "absolutist" for himself and others who determine the great social issue of war on the basis of the individual conscience. This is clarifying. He adds that this absolutist "is opposed by two classes of people, viz., those of the pagan mind who like a good fight now and then, and those who deplore the war method but still believe that something can be gained by resorting to it."

This is far from clarifying. I am sure that there are many who will not agree that this is a complete or conclusive statement. The absolutist faces a third class whom, some of us think, he cannot successfully face down. They are those who repudiate absolutism anywhere and everywhere, who deplore the attitude of the pacifist absolutist as that of the theological absolutist, the political absolutist, the industrial absolutist, and all other kinds of absolutism.

There are increasing numbers who are neither under the bondage of the pagan mind, nor who are deluded by an alleged discovery of good in war, but who are still unwilling to set up the individual conscience in the final and absolute determination of social issues. There are some who recognize the exceeding sinfulness of war but in the final issue account it a high and holy duty to sin with the society of which they are a part.

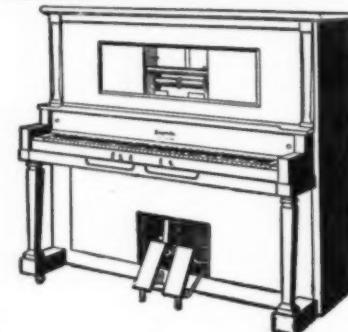
These cannot be classed with Stephen Decatur. They certainly are not political jingoes who idiotically scream when somebody pulls the eagle's tail feathers, inducing him to scream. They are among the most sensitive of conscience in our citizenship. They are among those who have a conscience so high and great that its commands cannot be controlled by the individual will in matters where the social existence or sense of right is conclusive.

There are relatively few points at which a democratic society presumes to dominate the individual conscience. The loftier the democracy the farther its sanctions are removed from this interference. What condemns war most is the sacrilege it inflicts upon the individual will. War has no place in the perfected democracy. But as a matter of fact all of our democracies have up to now been deluded into adopting war as a social measure. But an imperfect democracy can never be redeemed to its true self by the absolutist. He is a constitutional and incorrigible rebel against essential democracy. He stands outside of his society, in respect of all concerns in which he is an absolutist.

The chickens of those liberals who are now assuming an attitude of absolutism in the matter of war are some day coming home to roost where their crowing and cackling will prove exceedingly embarrassing. They cannot be confined to one coop. Be sure of that. Absolutism is a vulture,—that kind of a chicken,—which will go on tearing and making havoc after the carrion upon which it has at

first been set has been consumed. This pandora's box is full, and once opened it cannot be closed.

Most of all of those who have joined in the discussion have disregarded the peculiar nature of a declaration of war. I can think of no social act which is so nearly irrevocable. It often becomes the duty of the citizen of a democracy to gird up his loins for a new and more vehement campaign of political opposition at once his legislative body has passed an act which violates his individual and his social conscience. It is not so in the case of a democracy's declaration of war. The individual citizen who actively resists after that event becomes a traitor. He cannot be reckoned nor can he reckon himself a good citizen of that society. Democracy does not accord him any virtue. No democracy can reckon him aught but an enemy, and survive. It is hardly conceivable that a democracy should consciously and deliberately engage in a war of selfish aggression, how-



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ever those outside may attribute such motives to it. Every war waged by a democracy is for its life and for ideals which it accounts the very elements of its life.

A war-waging democracy may be wrong; it may mistake for the time its own motives. Any war waged by a democracy, some of us believe, is essentially a sacrifice upon the holy elements of democracy. But this is not the common judgment in the event of the declaration of war. A war-waging democracy may prove to be foolish, when hailed before the court of history, but no war-waging democracy is an overt and conscious wrong-doer.

Most of those discussing the question have drawn parallels with other great social issues. Finding the individual justified in resisting certain obnoxious laws, or virtuously campaigning to institute new laws, they have concluded that the individual is justified in following his individual conscience in this matter also. But there is no parallel. The individual is indeed justified in resisting the folly of war before the event. But in an issue where the very existence of his society is at stake, after the declaration of war, his only worthy alternative is manifestly to acquiesce in the decision of his society or get out of it. Is not this true? In forcing this issue a declaration of war is almost if not altogether unique. All comparisons fail.

Again, I point out, the individual conscience may remain after the declaration of war quite what it was before the declaration, qua individual conscience. But society is manifestly impossible if the individual conscience is to over-ride and destroy the social conscience, in an issue where the very existence of society is at stake. I have called a declaration of war an irrevocable social act. It is for the time just that, an irrevocable act. The very society which enacted it may later acknowledge its folly, and may agree that in the light of its new knowledge the act is wicked. But at the time the act is irrevocable, and it is holy, in the sense that it represents the clearest social virtue of which the society concerned is at the time capable.

I repeat that it seems to some of us who have all our lives believed war is a great folly and a great wrong, that he is a poor citizen who is unwilling socially to sin with his "beloved community." Such an expression is, of course, a paradox; it would be sin not thus to acquiesce in so solemn and irrevocable an act as is the declaration of war.

All of which only accentuates the obligation of every individual who believes war a folly and a wrong to resist, and persuade, and exercise himself in season and out to prevent his society from taking the step which he must believe is such a bane.

But absolutism! Beware, beware, beware! The absolutist cannot be a good citizen of a democracy. The poison once injected permeates his system, and renders him, none can predict at what points, capable of violating the social conscience. Yes, absolutism is greater social sin than war.

Summit, N. J.

JOSEPH ERNEST McAFFEE

Editor THE CHRISTIAN CENTURY:

SIR: Obviously, Mr. McAfee and the pacifists have different standards of ultimate value. Mr. McAfee believes it is sometimes his "high and holy duty to sin with the society of which he is a part"; the pacifist believes it his duty not to sin even despite the behests of society.

Mr. McAfee expresses the theoretic objection we all feel against absolutes and on that ground he criticizes the absolute pacifist; but in spite of himself he also is an absolutist since, it would seem, he holds that the citizen of a democracy that has declared war must always, absolutely always, cooperate. No matter what the cause, the purpose or the method of the warfare, the invariable duty of the citizen is obedience. This is not quite Decatur's formula perhaps, but "for the duration of the war" it is absolute.

Mr. McAfee is afraid of the effects of permitting individual conscience to defy his social absolutism. The pacifist is afraid of the effects of permitting the group purpose of a majority to abrogate his conscience.

Doubtless exceptions in both cases are serious and may lead to suffering and even tragedy. The question is, Which is more serious? Which is the greater tragedy?

Mr. McAfee thinks that after war is once declared his society's

life and ideals are at stake, and that their protection demands the unanimous prosecution of the war until his own country wins or loses. The pacifist has no confidence in the effectiveness of war or victory to protect or promote life or ideals, and, so far as his own personal "bit" is concerned, he believes the true social values are much more endangered if he knowingly consents in a democracy's (unconscious) wrong-doing. Yes, collective homicide is a greater social sin than non-conformity.

If the absolute pacifist "cannot be a good member of a democracy," the absolute democrat may prove a "poor citizen" of the kingdom of God. Often each of them can be loyal to both groups, without contradiction or compromise. Thus they will equally strive to prevent the occurrence of war. But in a conflict of loyalties they will choose differently and each may seem to the other a rebel and a traitor to the highest.

Harvard university.

HENRY J. CADBURY.

Liberia and the Philippines

Editor THE CHRISTIAN CENTURY:

SIR: Anent your editorial on "Rubber and Philippine Independence," in the issue of December 10, the argument that the United States, once having acquired a territory, cannot grant it independence again is negated largely by the precedent of Liberia, which was founded under the authority of an act of congress of March 3, 1819. In 1847 Liberia declared her independence and was given recognition by the United States later.

Amo, Ind.

HOLIDAY PHILLIPS.

Rural Churches and Overhead

Editor THE CHRISTIAN CENTURY:

SIR: I am glad you call attention to what Dr. C. J. Galpin of the United States department of agriculture said in regard to the neglect of the rural churches by overhead organizations. As a rural church preacher for more than fifty years I have had opportunity for painful observation of the facts which he announces.

Today I am pained to witness the spread of the spirit of opposition to our United Christian Missionary Society among our Disciple churches. One after another our small churches are falling under control of factions, one of whose agents boasts that he recently covered 8,000 miles in "mission" work among the churches. It is the policy of these factionists to make special efforts to encourage the rural churches in the hope that they may receive special help from the movement.

Had the overhead looked after the rural churches as it should have done, instead of hammering them for money constantly, this factional movement would not have found the fertile soil that it has in which to sow the seed of division.

Bergholz, O.

F. M. CUMMINGS.

THE SUNDAY SCHOOL

Lesson for January 17. Lesson text: John 3:5-17.

The Lighted Candle

LAST evening a candle cast its mellow light over the dinner-table, giving the last touch to the room. It was a good candle, but it was relatively valueless until fire had been applied to it and it began to burn. It is even so with a good man, like Nicodemus: he must be lighted from above. Scholar, pillar of the church, decent citizen, kind father, honest taxpayer, member of the leading club, leader in community reforms—Nicodemus needed to be touched with the divine fire from heaven, in order that the Holy Spirit might illuminate and transform all of these relationships and activities. A man is like a candle, useless until set on fire, and, after that, consuming himself in service. But our churches are full of unlighted candles. Where is the fire? Where is the sacrifice in well directed energies? Of how many men and women, in any church, can you apply Jesus'

description of John the Baptist, "A burning and shining light"? Let us not forget that burning is always the price of shining—unless you shine in a pale, fantastic reflection like the moon.

At a dinner, last week, we were discussing how seventy-five per cent. of our students slip through our fingers, how seventy-five per cent. of our church members seem to get nothing out of religion, how three out of four Sunday school scholars are lost to the church between the ages of fourteen and eighteen. A nationally known Quaker spoke up and said quietly: "I am content to kindle little fires." He insisted that, like our Master, we should be cultivating a little group of disciples, pouring our best energies into the choice group. Is it not a fair statement to say that Jesus made this method the basis of his work and influence? He also spoke to crowds, but he did not seem to desire crowds. On the other hand he did deliberately gather about him a small group composed of potential souls. Let us never forget that Judas was one of the most capable of men and one who could have been of unmeasured value; he could have been the favorite pupil, perhaps, but for that fatal flaw which made it impossible to put self into the background, while losing himself in a cause. The Master chose his disciples. Aristotle, Goethe, Wesley, Emerson and other influential men seem to have followed the same plan.

Last summer the master of Balliol college spoke to us for an hour in the garden of Wadham college, Oxford, and he mentioned this fundamental difference between English and American ideas of education. He said that in Balliol a don fewer. Over these men he kept a close watch. They came to his rooms, they reported to him every week, they consulted him in every important concern, they had their reading prescribed by him. Thus he gave to ten, fifteen or not more than twenty men the intimate personal touch which a scholarly, cultivated English gentleman could give. In America it is different; here we go for numbers and crowds. The popular professor has his lecture hall jammed with students and he talks to them and then goes away. I know of one such man who said to his students: "Do not talk to me on the street, I am not your personal friend, but your teacher." In churches the same ideas seem sometimes to rule. Nearly every pastor wants a crowd. We are losing our personal touch. Machinery, advertisements, popular lectures are taking the place of personal contacts. Big preachers boast that they do not call any more—and the "little fires" are not kindled.

Could Nicodemus have been won by the lecture method? Certainly Zacchaeus and Matthew could not. This is the day of the lecture, all the way from the Rotary club to the big Bible class. What a lot of talk we absorb! But do we absorb it? Perhaps it is only seed cast upon the beaten path of modern life. I like to think of that evening conversation of two men, Jesus and Nicodemus, and of the fact that Jesus touched this proud scholar with the heavenly fire which never died out. "Go and make disciples." The personal, flaming contact must be made. Otherwise we shall find that after all the shouting is over, and the big crowds have melted away, there is little to show in the way of permanent results for all our noise and excitement.

JOHN R. EWERS.

Contributors to This Issue

GAIUS GLENN ATKINS, minister First Congregational church, Detroit; author, "Things that Remain," "The Undiscovered Country," "Modern Religious Cults and Movements," etc.; frequent contributor to leading American periodicals.

JOSEPH ERNEST McAFFEE, consulting community sociologist, Summit, N. J.

HENRY J. CADBURY, assistant professor of New Testament interpretation, divinity school, Harvard university.

Your Last Chance to Vote

for the scholarly historian who is to be asked to contribute a series of articles to be published in *The Christian Century*

Replying to Professor Barnes

Our readers have nominated 300 scholars, statesmen and churchmen to reply to Professor Harry Elmer Barnes' series of articles on "WAS AMERICA DELUDED BY THE WAR?" From this list the editors, in consultation with several distinguished scholars, selected twelve historians, each a scholarly peer of Professor Barnes himself. We now ask our readers to select one from the twelve. The historian receiving the highest number of ballots will be invited to present a critical and constructive reply to Professor Barnes' position in Six Articles which will appear in successive issues of *The Christian Century*. The balloting closes January 10. On that date the recipient of the honor conferred by our readers will be notified by telegram and it is our hope that his first article will appear in the issue of February 4.

Here is the list of twelve nominees from which our readers are to select one:

Frank M. Anderson
Professor of History,
Dartmouth College.

Carl L. Becker
Professor of History,
Cornell University.

Edwin M. Borchard
Professor of Law,
Yale University Law School.

Herbert Adams Gibbons
Honorary Associate Professor
Army War College,
Washington, D. C.

Albert Bushnell Hart
Professor of Government,
Harvard University.

Carlton J. H. Hayes
Professor of History,
Columbia University.

Charles Downer Hazen
Professor of History,
Columbia University.

Charles Seymour
Professor of History,
Yale University.

James T. Shotwell
Director Carnegie Endowment
for International Peace.

Frank H. Simonds
Journalist and
War Correspondent.

Ferdinand Schevill
Professor of Modern History,
The University of Chicago.

Edward Raymond Turner
Professor of European History,
University of Michigan.

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to reply to Professor Barnes' articles.

My name.....

Address.....

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Celebrates 100th Birthday

By Preaching

Rev. J. W. Wellons, of Elon College, N. C., spent his 100th birthday anniversary, which fell on Jan. 1, preaching. Mr. Wellons who is one of the best known ministers of the Christian denomination, has been connected with Elon college for years. At his centenary birthday celebration, Hon. Josephus Daniels, former secretary of the navy, brought greetings of the people at large. Dr. W. W. Staley spoke on behalf of the ministry and Mr. Wellons preached. The college made a gala holiday of the occasion.

Chinese Elected World's

Y. M. C. A. Secretary

T. Z. Koo has been elected to succeed Dr. Harold Fries as general secretary of the world alliance of the Y. M. C. A., with headquarters at Geneva, Switzerland. Dr. Koo first attracted attention as one of the national secretaries of the Y. M. C. A. in China. Two years ago he went to Europe. His service among students there, particularly in English universities, elicited a response greater than any known in recent student generations. He was one of the Chinese delegates at the international opium conference held in Geneva last winter, and also at the institute of Pacific relations held in Honolulu in July.

Unitarians Draw Ministers

From Other Folds

An analysis of the additions to the Unitarian ministry during the past year, made by the Christian Register, of Boston, shows that of 23 ministers received into the fellowship, only three came from the Unitarian church itself. The Universalists contributed five, the Congregationalists six, the Presbyterians two, the Methodists two, the Roman Catholics one, the Lutherans one, the Episcopalians two, and the Baptists one.

Collection Contains Rare

Bible Specimens

The collection of Bibles gathered by the late Bishop William A. Quayle and bequeathed by him to Baker university, Baldwin, Kan., is now on exhibit there. The group includes 225 rare editions, ranging in size from a thumb-nail copy to a synagogue roll made from 37 skins, which is 100 feet long. The oldest Bible in the collection is a Latin manuscript dated 1225, and the oldest printed copy is the second volume of the Eggensteyn Bible, which was printed in 1469. One Bible, bearing the date of 1656, contains the autograph of Robert Browning.

Birmingham Plans for

Great Convention

Plans are rapidly being completed for the convention of the international council on religious education, which is to be held in Birmingham, Ala., April 12-19. The general theme of the convention is to be the united contribution of the Protestant churches to the building of a

Christian civilization, and the opening address is to be delivered by President Coolidge. The largest attendance ever gathered at a Sunday school convention in this country is expected at Birmingham. A considerable delegation will come from Canada.

Boston Preacher Elected

New Hampshire Bishop

After only a few months of service as vicar of St. Paul's cathedral, Boston, Dr. John T. Dallas has been elected bishop of the Episcopal diocese of New Hampshire.

C. M. Sheldon Demands League Accounting

DR. CHARLES M. SHELDON, author of "In His Steps," co-editor of the Christian Herald, and pastor-emeritus of the Central Congregational church, Topeka, Kans., has demanded the publication of Anti-Saloon league accounts in his state "in such plain and simple language that even a bootlegger could understand." Dr. Sheldon says that Kansas pulpits should not be opened to the agents of the league until it adopts this reform.

FURORE OVER SECRET ACCOUNTS

The demand made by Dr. Sheldon has come in the midst of the sensation produced throughout Kansas by revelations of alleged contributions made by the Anti-saloon league to the campaign funds of prominent politicians. Dr. John G. Schlaib has been removed from his post of acting state superintendent of the league after he had alleged that investigation of his predecessor's accounts showed that funds had been employed in the interest of the election of men on league committees or endorsed by the league. Thereupon there arose throughout the state a call for full publicity for accounts of the league. Dr. Sheldon gave this popular feeling expression in his statement.

After recounting the way in which missionary societies and other bodies to which his church has contributed have given careful public accounting of their use of funds, Dr. Sheldon said: "I see no reason why the affairs of the Anti-saloon league of Kansas should be conducted in any other fashion than is the business of our missionary boards or any of our benevolent organizations. Why should there be any secrecy about anything? That is what the church members of Kansas are asking after reading about the recent affairs of the Anti-saloon league as given to them by the public press.

"And it is not a threat in any sense that the churches extend to the league if they say 'our doors will not be open to your solicitors and agents until you reconstruct your business methods, so that we can be assured that the money we give to a cause in which we believe because it was the churches in America that made the prohibitory law possible, is being spent

Dr. Dallas did a conspicuous piece of work for several years as student pastor at Dartmouth. He is a graduate of Yale and Union theological seminary.

Baptist Preachers Consider

Convention Program

So great has been the dissatisfaction throughout the denomination caused by the conditions under which the northern Baptist convention was held at Seattle last summer, that 58 ministers and laymen from the eastern states gathered at Yonkers, N. Y., on Dec. 8, to discuss the

wisely and honestly and above board.' I believe the church members of all the churches in the state will be justified in withholding their contributions until they can be assured of the wise and careful and open methods of all who have anything to do with collecting and using the money given.

"The man on the street also does not understand why public officials who are elected by the state to enforce certain laws should receive two salaries, one from the state and another from an organization which is supported by the churches. The Anti-Saloon league of Kansas should let the people of Kansas know why it is necessary to hire public officials to do enforcement work. I for one, have never seen any public statement as to this necessity. If it exists, the managers of the league's business ought to tell us, who contribute, and tell us in such plain and simple language that even a bootlegger could understand it without consulting a lawyer.

MUST PROVE POLICY

"The effect of any exposure of irregularities or mismanagement in the affairs of the Kansas league will not affect in any permanent way the cause of prohibition in this state or in the nation. The prohibitory law has come to stay and the act will never be repealed nor amended. We in the churches who have been giving all these years to the prohibitory law enforcement are not going to lose our faith in the law nor stop giving because of charges against the local management of the league, any more than we ever lose our faith in the church because there may be one hypocrite in the membership to every thousand members. But we do feel justified in withholding our giving to the Kansas league until it can prove to us that it will observe an open and business like policy and place the affairs of the league beyond suspicion. My people are willing and glad to give their money to the league, as they always have done, but they will not give it to a board of management that cannot or will not give assurance that the money is being used to actually do in the most efficient and careful manner that for which the money is given. The affairs of any welfare board should be conducted not only within the board, but they should be above it."

situation. It was said that in the Seattle convention, day after day the order of business was disrupted; important speakers brought from all over the world were forced to postpone the delivery of their messages, to curtail their addresses or, in some instances, not to deliver them at all, in order that theological controversialists might have the right of way. The Yonkers gathering voted that in the future questions concerning the local polity of churches should be left to those churches exclusively; that questions of concern to associations and state conventions should be left to those bodies; and only those questions which constitute the common task of the whole denomination, that is, missionary, educational and philanthropic work, should be given attention in the national convention.

Texas Storm-center Resigns Pulpit

Rev. Lee W. Heaton has resigned as rector of Trinity Episcopal church, Fort Worth, Tex. Mr. Heaton has been for several years the center of a controversy in which he has been virtually declared guilty of heresy by Bishop H. T. Moore, of the diocese of Dallas. He has also been a target for attack from Rev. J. Frank Norris, Baptist fundamentalist, of Fort Worth. Mr. Heaton's congregation has stood loyally by him through the years of attack, but he has reached the conclusion that nothing is to be gained by carrying the fight farther and has accordingly resigned.

Racial Line-up in Indian Prohibition Fight

The seriousness of the division being produced in India by the effort to introduce prohibition is being commented on by an increasing number of correspondents. When the question of ultimate prohibition came before the legislative assembly of India recently, the bill was passed by a vote of 69 to 35. Every Indian voted for the bill, while the opposition was composed entirely of British government officials and European council members. A situation of this kind requires no editorial comment.

Set Dates for Faith and Order Conference

The committee which is organizing the world conference on faith and order has voted to have it convene in Lausanne, Switzerland, July 31, 1927, and to continue in session until August 21. The apportionment of delegates to the conference now gives 23 bodies in North and South America, 96 delegates; 17 bodies in Great Britain and Ireland, 70; 25 bodies in Europe and the near east, 23; 5 bodies in India, China and Japan, 14; 5 bodies in South Africa, 13; 8 bodies in Australasia, 28. The total membership of the conference, including ex-officio members and those to be coopted, will be approximately 500.

Carry Russian Church Case Higher

As predicted in these columns, the recent decision of the appellate court of

New York ousting Metropolitan Platon from the Russian cathedral in that city and upholding the right of the Metropolitan Kedrovsky to the place has been carried to the court of appeals. Metropolitan Kedrovsky represents the present church organization in Russia, and it is the contention of Metropolitan Platon that the recognition of his title means in effect the recognition of the regularity of the present Russian order. It is understood that Mr. George Zabriskie will represent Metropolitan Platon in the appeal. Mr. Zabriskie is the chancellor of the Episcopal diocese of New York, and was the leading attorney of the church in the legal action taken in connection with the deposition of Bishop William Montgomery Brown.

Universalist Church Paper Changes Its Name

With the first issue of 1926, the weekly publication issued in behalf of the Universalist church changed its title from that of the Universalist Leader to the Christian Leader. The new name really represents a return to an old one, since the paper was known as the Christian Leader before a consolidation which took place in 1897.

Southern Baptists Adopt \$9,000,000 Budget

The various state bodies of the Southern Baptist convention have approved total financial budgets of approximately \$9,000,000 for 1926. This budget covers forms of missionary, educational and benevolent activity. Officers of the de-

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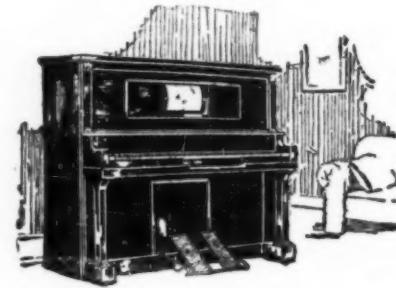
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nomination state that the percentage of congregations participating in the general program is constantly increasing, so that it is expected that this budget will be raised without great difficulty.

Another Duke Gift to North Carolina

At the recent session of the North Carolina Baptist convention it was announced that B. N. Duke had given \$100,000 to Wake Forest college, \$50,000 to Meredith college and \$50,000 to the Pineland school for girls, all of them Baptist institutions in that state. Mr. Duke is a brother of the late J. B. Duke, whose gifts to various Methodist institutions in the Carolinas attracted world-wide attention last year.

Bibles May Now Be Printed in Russia

The American Bible society announces that the soviet government has now granted permission to print large editions of the Bible at the government printing offices in Moscow and Leningrad. There are no plates available with which to print the Bible, but the society has offered to pay the cost of making new plates, and it is expected that there will soon be available at low cost Russian editions of the scriptures.

Catholics Begin to Plan Maryland Jubilee

Plans are already well under way for the celebration, in 1934, of the 300th anniversary of the founding of the colony of Maryland. The American Catholic Historical society, which is promoting this celebration, has appealed for a fund of \$100,000 wherewith it hopes to carry on its own researches and finance the celebration proper. It is evident that the resources of the church will be enlisted strongly in this enterprise as a means of gaining public acceptance of the claim that the principle of religious liberty was first established on this continent in Maryland.

Lutheran Church Reports Large Gains

The annual almanac of the Lutheran church shows that there are now 2,622,554 Lutherans in all synods in the United States and Canada. This shows a gain of 55,629 during the last year. Congregational and local expenditures have reached a total of almost \$40,000,000 while gifts to missions, educational and other benevolent causes are now more than \$12,000,000 annually. The increase in giving during the past year has been approximately \$50,000,000.

"Mr. Zero" Pickets Bowery Mission

The Hadley rescue mission, one of the best known of such institutions on New York's famous Bowery, was recently made the object of a peculiar picket, led by Urbain J. Ledoux, better known as "Mr. Zero." It has been the custom of the Hadley mission, as of many other institutions of a similar nature, to allow homeless men to sleep on its benches during the winter nights. These men are asked to leave at 5:00 a. m., in order that the mission may be properly cleaned for its next day's program. Declaring that the policy of turning men out before 6



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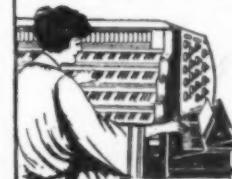
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o'clock in the morning is an inhuman one, "Mr. Zero" placed sandwich men along the Bowery to picket the Hadley hall as an unfair mission. So far as is known, this is the first regular organized strike directed against a rescue mission by its prospective constituents.

Northern Baptists Raise Missionary Standards

The Northern Baptist convention has approved a benevolent budget of \$6,360,000 for the year beginning May 1, 1926. This is \$1,000,000 more than the budget for the current fiscal year. Dr. W. H.

Dr. Wise's Sermon on Jesus Stirs Storm

AMERICAN JUDAISM has been greatly agitated as a result of a sermon preached in the Free synagogue, New York city, on Christmas Sunday by Rabbi Stephen S. Wise. Dr. Wise, who has been known as a liberal leader among Hebrews for years, is also the chairman of the united Palestine appeal, the agency through which the Jews of this country are seeking to raise \$5,000,000 this year for Zionist projects. His sermon was on "A Jew's View of Jesus," and was largely a review of the recently translated "Jesus of Nazareth, His Life, Times, and Teaching," by Dr. Joseph Klausner, a lecturer in the Hebrew university, Jerusalem.

NEWSPAPER SENSATIONALISM

It is unlikely that Dr. Wise's sermon would have evoked a storm had it not been for the sensational treatment given it by the daily press. Thus, the Evening Sun, of New York, titled its report, "Wise Declares All Jews Must Accept Jesus." As a matter of fact, the preacher had merely endorsed the position taken by Dr. Klausner, upholding the historicity of Jesus, and vindicating his moral authority as a Hebrew teacher. Nothing that Dr. Wise said has not been said, many times, by many liberal leaders of Judaism, but the way in which the press handled the sermon alarmed many conservative Jews lest the public gain the idea that a wholesale conversion of Jews to Christianity was impending. Out of this alarm came the storm which burst about Dr. Wise.

"The thing that I most tried to convey," said Dr. Wise in explaining his sermon, "was my own feeling that Klausner is rendering a great service to the Jew and Christian alike. Jesus was, Jesus was a man, Jesus was a Jew, Jesus was not a Christian. In the light of this undeniable truth, shall Jews forever refuse to claim Jesus either because of the centuries of misunderstanding and Christlessness which have grown out of the stories touching the manner of his death or because Christendom is not yet become Christian? There is no question of embracing Christianity save 'y' Christians."

KLAUSNER'S CONCLUSIONS

The conclusions of the Klausner book, which furnished the basis for the whole trouble, are contained in these paragraphs: "What is Jesus to the Jewish nation at the present day? To the Jewish nation he can be neither God nor the Son of God, in the sense conveyed by belief in the Trinity. Either conception is to the Jew not only impious and blasphemous, but incomprehensible. Neither can he, to the Jewish nation, be the Messiah: the kingdom of heaven (the 'days of the Messiah') is not yet come. Neither can they

regard him as a prophet: he lacks the prophet's political perception and the prophet's spirit of national consolation in the political-national sense.

"Neither can they regard him as a law-giver or the founder of a new religion: he did not even desire to be such. Neither is he a 'Tanna' or pharisaic rabbi: he nearly always ranged himself in opposition to the pharisees and did not apprehend the positive side in their work, the endeavor to take within their scope the entire national life and to strengthen the national existence.

"But in his ethical code there is a sublimity, distinctiveness and originality in form unparalleled in any other Hebrew ethical code; neither is there any parallel to the remarkable art of his parables. The shrewdness and sharpness of his proverbs and his forceful epigrams serve, in an exceptional degree, to make ethical ideas a popular possession."

DEMAND RESIGNATION

As a result of Dr. Wise's sermon the executive committee of the union of orthodox rabbis adopted this resolution:

"Whereas, Dr. Stephen S. Wise has branded himself publicly in his speeches as a 'meisith u'madiach' (religious heretic and beguiler) so that we doubt whether there has ever been among the Jews a greater beguiler than he,

"We protest most emphatically against his being a leader among Jews. He must be removed from leadership in Jewish affairs.

"We particularly protest against his chairmanship of the united Palestine funds appeal, and we urge in a most emphatic manner that the Zionist organization of America depose him from his post as chairman. Should he continue to remain chairman of the united Palestine appeal, we will be compelled to declare openly and sharply that as long as he is chairman it is an 'issur gamur' (a religious transgression) to work for and support the funds which are truly holy and dear to us."

WISE SUPPORTED

Dr. Wise has submitted his resignation as chairman of the Palestine funds appeal, but the liberal elements in America are rallying to prevent its acceptance. Nathan Straus, best known of all Jewish philanthropists, has announced that he will add \$150,000 to the trust fund of \$600,000 he has already created for the fund, as a sign of his confidence in Dr. Wise, and the board of Jewish ministers of northern California has adopted resolutions supporting the New York liberal rabbi. Various individual rabbis have announced their agreement with the views in Klausner's book, and have expressed their regret at the attack on Dr. Wise.

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Bowler, executive secretary of the board of missionary cooperation of the denomination, states that the recent improvement in receipts has more than justified its increase.

Dr. Poling Heads New Foundation

Dr. Daniel A. Poling, co-pastor of the Marble Collegiate church, New York city, and president of the united society of Christian Endeavor, has been made director of the Penney foundation. This foundation, established four years ago by James C. Penney, head of a chain of general merchandise stores, fosters a back-to-the-land movement conducted under scientific auspices. Mr. Penney has purchased 150,000 acres in Florida, which have been divided into 250 farms. None of these is for sale but the farmers who are settled on them, if they are satisfied with the opportunities offered there, can acquire them on a profit-sharing basis. Dr. Poling will retain his New York pastorate. He will be assisted in the management of the foundation by Mr. Burdette G. Lewis, until recently state commissioner of institutions of New Jersey.

Lutheran Synod Authorizes New Ritual

The new hymnal published by the Augustana synod of the Lutheran church, in addition to the traditional form of service used in that synod, contains the so-called "common service" which is used by most of the other Lutheran groups in America. Since this service is almost identical with the form of worship in the book of common prayer of the various Anglican bodies, its adoption is seen as a notable step toward uniformity of church ritual among protestants. The new hymnal also contains another innovation in the use of the text of the American revised version in its lectionary. The Augustana synod is said to be the first general church board in this country to adopt the so-called American standard version as its official text.

Chinese Leader Completes Training for Task

Dr. Kwen Ih Tai received his Ph.D. degree, magna cum laude, at the recent convocation of the University of Chicago. After a short period spent in studying church organization in this country, Dr. Kwen will return to China where he is to act as executive secretary of the Baptist church in the Swatow region. The action of this church in declaring its independence was recently reported in The Christian Century. Dr. Kwen becomes the first leader under the new order.

Church Seeks to Show Other Races' Viewpoint

The West Side Presbyterian church, of Ridgewood, N. J., recently devoted three Sunday evenings to a series of services designed to promote inter-racial goodwill. On the first evening, devoted to goodwill to the Negro, Dr. Byrd, a colored preacher, spoke on "If I Were a White Man," and the pastor of the church, Rev. A. G. Butzer, followed him, speaking on "If I Were a Negro." The second evening was devoted to goodwill to the foreigner. Dr. R. H. Agaki, a Japanese, spoke on "If I Were an American," while

the pastor discussed "If I Were a Foreigner." The concluding evening was given to the promotion of goodwill to the Jew. Rabbi Solomon Foster spoke on "If I Were a Gentile," and the pastor replied with an address, "If I Were a Jew."

Dr. Flewelling Touring Foreign Universities

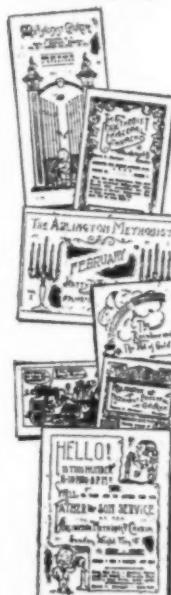
Dr. R. T. Flewelling, head of the department of philosophy of the University of Southern California, Los Angeles, is spending a year in a lecture tour through the universities of the orient and Europe, beginning with special research work in the Bodleian library, Oxford. Dr. Flewelling plans to work eastward through the

university centers of the old world, giving major attention to the new movements in scholastic circles in the far east. During his absence, Dr. Flewelling's place at the University of Southern California is being filled by Dr. H. Wildon Carr of London university.

Project Religious Newspapers

Two more experiments in secular journalism with a pronounced religious cast are announced. In New York, Mr. Jason Rogers, former publisher of the *Globe*, is said to be near the launching of a new daily, free from crime news, emphasizing the constructive aspects of community life, but with no official church connections.

Would you like to see new faces in your Church?



DO the echoes of your voice, rolling back from empty pews, speak of once ardent members who have drifted away from the church? Does the absence of youthful faces tell the tragic story of a new, pleasure-loving generation growing up outside the church?

If this is the situation, don't think for a minute that you are the only one to experience it. You're not! Rev. Ackman, of Monona, Iowa, was up against the same proposition. Today, his congregation has outgrown his church! He, too, had the heart-breaking experience of preaching to a scattered congregation to empty pews. At one time he adds from 40 to 60 new members a year by means of a simple, inexpensive plan that is open to every minister.

This Is How He Did It

Rev. Ackman started his work in Monona with all the enthusiasm of a new minister. His sermons were interesting; he had a pleasing personality; he was sincere; he worked hard—but still his congregation grew slowly. The people of Monona were just like people everywhere. They'd gradually lost the church habit.

And then Rev. Ackman made a decision. He decided that the church must carry its message into the homes! He began to send out compelling bulletins, timely announcements and interesting form letters. His messages were personal. They were heart-to-heart and straight-from-the-shoulder. They went right into the homes! They reached the people he wanted to reach. The response was immediate!

The empty pews began to fill. Subscriptions came pouring in. Church social affairs brought the crowds. There was a new interest in the church—new enthusiasm for church work. Rev. Ackman had solved the problem.

The ideas used by Rev. Ackman were successful ideas. And now, if you'll sign the coupon, we'll send you actual copies of these ideas FREE.

Other Ministers Get Gratifying Results With Same Plan

Rev. Ackman is not the only one to solve the problem. The same plan is being used



Rev. H. P. Eberhart of Arlington, S. Dak., says: "I would not think of doing without my assistant pastor, the Rotospeed. I use it to get out weekly bulletins, print cards, announcements, announcements of social events; in fact, any kind of printing I need in church work. The result has been a big, active congregation. My Rotospeed has paid for itself over and over again."

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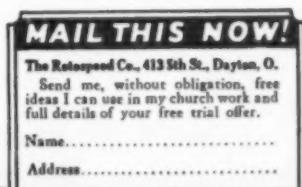
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WORLD REMOLDING!**BRITISH
PREACHERS**

to be published in The Christian Century—every other week—during 1926. (See list of preachers below.) Of much interest, moreover, is the announcement we are just now able to make that "The Listener" has consented to present, in alternate issues, sympathetic criticisms of the sermons. "The Listener's" articles on the American sermons published during 1925 have elicited more comment, in some cases, than the sermons themselves, and we can assure our readers that the comment of The Listener on the productions of the leading preachers of Britain will be fully as illuminating, as pungent, as spicy as were the "Listener" articles already published.

HERE ARE THE**25 British Pulpit Masters**

who have been invited to contribute sermons for feature publication in The Christian Century during 1926:

BISHOP BARNES	DINDALE T. YOUNG
L. P. JACKS	R. J. CAMPBELL
DEAN INGE	EDWARD SHILLITO
T. R. GLOVER	J. D. JONES
BISHOP GORE	F. W. NORWOOD
R. H. L. SHEPPARD	J. STUART HOLDEN
LEYTON RICHARDS	MAUDE ROYDEN
GEORGE H. MORRISON	J. H. HUTTON
G. A. STUDDERT-KENNEDY	JAMES BLACK
GYPSY SMITH	W. M. CLOW
GENERAL BRAMWELL BOOTH	W. E. ORCHARD
JAMES MOFFATT	JOHN KELMAN
FATHER RONALD KNOX	

Every other week, during 1926, one of these preachers will give readers of The Christian Century the sort of sermon which has lifted them all to places of religious power in the life of the British Isles! Here will be British preaching at its peak. How does it compare with American preaching? What has it to offer the spiritual needs of America? Such a series as this has only to be announced to have its value instantly seen. For what American is there with a spark of interest in the message of the modern pulpit who will not read these spiritual messages with real zest?

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"Listener" articles*

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Park, Ill. Before accepting this pastorate, Mr. Swartz was associate minister of the Third Presbyterian church of Rochester, N. Y.

Philadelphia's Homeless Men Lose a Friend

After more than 50 years of conspicuous service as president of the Sunday Breakfast association of Philadelphia, Mr. Lewis U. Bean is dead. During that period Mr. Bean had been largely responsible for providing more than 2,000,000 men with free breakfasts on Sunday morning. Evangelistic services conducted by the association of which he was president are said to have reached 4,000,000 men.

Professor Phelps Seeks Organ For English Church

Professor William Lyon Phelps, of Yale university, is making an attempt to secure funds from Yale alumni with which to place an organ in the church at Bemerton, England, of which George Herbert was rector more than 300 years ago. The parish is too poor to provide an organ and Prof. Phelps suggests that Yale graduates who have specialized in the study of the works of Herbert take this means of expressing their interest in the man who is probably the most famous country pastor in history.

Unitarians Choose Policy Commission

A commission of five to study the missionary policies and methods of the Unitarian church and make recommendation for their improvement has been appointed by the directors of the American Unitarian association. The commission consists of Rev. A. L. Hudson, Dorchester, Mass.; Percy W. Gardner, Providence, R. I.; Rev. A. Wakefield Slaten, New York City; Milton T. Garvin, Lancaster, Pa., and Rev. Preston Bradley, Chicago.

Work Begins Again on Liverpool Cathedral

After a year's interval following the dedication of the main part of the new cathedral of Liverpool, England, work is once more started on that mighty structure. Foundations are now beginning to be laid for the western transept and tower. It is estimated that it will take about six years to lay these foundations. Work is expected to go forward without interruption over a period of years until the central space under the tower is completed, when the temporary brick wall now closing off the west end of the cathedral will be removed.

Funds Offered to Restore Franciscan Mission

The famous Franciscan mission at Santa Barbara, Cal., which was partially destroyed by the recent earthquake, is to be rebuilt by funds contributed from many sources. A general appeal sent out by the father superior of the mission is being responded to by non-Catholics as well as members of the Roman church. There appears to be no question that all the funds needed will be provided without delay.

Kansas City Methodist Church Adopts New Policy

For years Methodist churches have been in the habit of taking a vote in their quarterly conferences as to the advisability of the return of the pastor for another year of service. The Country Club Methodist church of Kansas City, Mo., has broken with this tradition. It has notified its district superintendent that the present pastor, Dr. J. W. R. Sumwalt, is expected to be retained until the church gives definite notice to the contrary. In this way the church seeks to protect its pastor from recurring embarrassment.

Toledo Churches to Help Negroes Settle

The council of churches of Toledo, O., has engaged Mrs. W. F. Kennedy, wife of the pastor of a Negro Presbyterian church, to take charge of work helping the migrant Negroes from the rural south in finding themselves in their new environment in a northern industrial city. Mrs. Kennedy is expected to visit the more than 5000 Negro families that have moved into Toledo in recent years, help solve mothers' problems, advise about church connections, and keep families acquainted with organizations of their own racial group which have as their aim better living conditions and social life.

Women of Cincinnati Churches Conduct Varied Program

A budget of more than \$15,000 was adopted by the women's department of the Cincinnati federation of churches at its semi-annual meeting. Twelve departments of work will be conducted during the coming year. There will be mission study; collection of funds for leper work and for daily vacation Bible schools in the orient; weekday religious education among Serbian children; a social center for immigrant women and children; a day nursery; and a big sisters' club and big sisters' home for girls released on probation by the juvenile court.

Furloughed Missionaries Conduct Prayer Meeting

Missionaries of the Disciples church on furlough in and around Los Angeles have formed an organization for mutual prayer and fellowship. This meets every two months. It has recently had charge of a special day of prayer at the state convention of the denomination. From seven o'clock in the morning until eleven at night persons were gathered to pray definitely for the missionary objectives of the church.

Build New Church without Public Appeal

Emory Methodist church, Pittsburgh, is starting work on a new plant which is to house its Sunday school with its enrollment of 2200. Eventually the plant will provide new quarters for the worship services of the church as well. All the money has been raised by private solicitation on the part of fifty-six lay members of the church without taking subscription in any public service.

Prof. Smith Carries Evangel Of Fine Arts

Prof. H. Augustine Smith, head of the fine arts department of the school of religious education at Boston university, has completed a two weeks' tour through the middle west. Prof. Smith helped to organize groups in Dayton, Minneapolis, Kansas City, Detroit, and Waterloo, Ia., devoted to a study of the relation of the fine arts to religion. As editor of several hymnals and as director of the school of fine arts at Chautauqua, Prof. Smith has already contributed largely to the enrichment of the worship services in many Protestant churches.

Missionary Seeks Goats For Child Patients

An item in a recent issue of the Christian Advocate, New York, was headed, "The Goat Fund," and was probably perused by many in an attempt to find out what new method was under consideration for dealing with denominational shortcomings. The item proved, however, to be merely an appeal from Dr. Ailie S. Gale, in charge of a mission hospital in Tunki, China, for money with which to buy goats to furnish milk for Chinese child patients.

Prayer Week Topics Announced

The topics for the annual week of prayer, which falls this year between Jan. 3 and Jan. 10, have been announced

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by the commission on evangelism of the Federal council. Monday is to be a day of thanksgiving and humiliation; Tuesday prayer is to be offered for the church universal; Wednesday for nations and their leaders; Thursday for missions; Friday for families, schools, colleges, and the young; Saturday for the home base. Texts are suggested for sermonic use on Sunday.

Dean Inge Deplores Waning of Quaker Mysticism

Dean Inge has again been expressing, in the Church of England Newspaper, his wonder at the influence which the Quakers have exerted on history. The dean asks why, in view of its power, this society remains so small. He feels that it is not enough to hold that Quakers are individualistic, for they have a strong group consciousness and a genius for cooperation in social work. The lack of membership, he therefore believes, must be due to "the waning of the mystical inspiration" which once constituted Quaker strength.

Ask Editors for Help in Church Publicity

In these days when many churches seem anxious to discover methods of getting more publicity, the action of Mr. George Graham, a layman in the Delaware Baptist church of Syracuse, N. Y., may be of interest. Mr. Graham is chairman of the publicity committee of his church. Recently this committee invited the city editors of the four daily newspapers of Syracuse to a dinner. The committee explained its purpose to the editors, and the newspaper men, in return, informed the committee how best to go about their work.

Wyoming Church Given Broadcasting Station

Mrs. E. H. Harriman has given one of the finest radio broadcasting stations in the world to the Episcopal cathedral in Laramie, Wyo. The church authorities expect to use the station to send the music from the cathedral on the air, but the boosters of the city evidently hope to get service of another kind from it. At least, the Laramie Republican-Boomerang, a local newspaper, says: "Surely the cathedral station will open up a cheap, easy and effective means of advertising Laramie to the wide, wide world."

Monumental Church History Well Under Way

The plans for the monumental history of the Christian church, under the auspices of the American Institute of Christianity, call for the completion of the work in six years. Seven editors are now at work arranging and revising the contributions of 1,000 writers, who have been assisted in their work by more than 200 denominational counselors. Judge Henry Wade Rogers is the head of the institute. The work is being financed by groups of laymen in more than twenty cities. When complete, the history will fill twelve large volumes.

Require Practical Work of Yale Seminarians

Students at the Yale divinity school will this year be required to make community

surveys in New Haven, covering city administration and finance, industry, public health, housing, education, recreation, the condition of the foreign born, infant and adult delinquency, and community organization. In this way the students will be taught how to grasp the conditions in the communities where they later undertake work.

Lutherans Plan Street Preaching

While the world's fair celebrating the sesquicentennial of American independence is under way at Philadelphia next year, the Lutheran churches of that city will engage in a program of street preaching which will cover the city. This is said to be a departure from Lutheran practice, but is pointed to by Rev. Frank S. Kuntz, president of the Philadelphia conference of the Pennsylvania ministerium, as evidence of the evangelistic fervor which characterizes present-day Lutheranism.

BOOKS RECEIVED

Lava Lane, by Nathalia Crane. Seltzer, \$1.50.
 Cosmic Evolution, by John E. Boodin. Macmillan, \$3.50.
 Animal Looking into the Future, by William Allison Kepner. Macmillan, \$1.80.
 Animal Heroes of The Great War, by Ernest Harold Baynes. Macmillan, \$3.50.
 The Joy of Discovery, by John Richelsen. Revell, \$1.25.
 Forbid Him Not, by James I. Vance. Revell, \$1.50.
 The Old Mission Churches and Historic Houses of California, by Rexford Newcomb. Lippincott, \$15.00.
 Anchor Poems, by Robert Sparks Walker. Revell.
 War Abolition, by Harry P. Gibson. Robson & Adee.
 Science and Religion, by William North Rice. Abingdon Press, 50 cents.
 29 Love Stories, by twenty-nine authors. Appleton, \$2.50.
 The Poetry Cure, by R. H. Schauffler. Dodd Mead, \$2.50.
 Jesus Christ in History and Faith, by Arthur C. Headlam. Harvard Univ. Press.
 Tendencies in College Administration, by Robert Lincoln Kelly. The Science Press.
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